

ADVENT



HERALD

Luke 9: 38-40.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Love.

FROM THE GERMAN.

Love thy Maker; let love be
Duty and delight to thee;
When the day breaks o'er the hill,
At the sunset hour so still,
Let each living creature share
Thy warm love and thy care,
That whate'er thine eye may see,
Shall form a link 'twixt heaven and thee.
Find thy home in every land;
Give each man a brother's hand;
And let each mourning spirit see
The healing chain it has in thee.
Grant help where help may avail;
Sympathy if help should fail;
Solace to each pining heart,
To the wavering strength impart.
Then, my heart, thy bliss shall be
Like a stream, that, full and free,
Ere its ocean home appears,
Many a way-worn traveller cheers.

Chardon Street Lectures No. 14.

BY J. P. WESTHREE.

SESSION OF THE ANCIENT OF DAYS.

DAN. 7:9, 10, 20, 28; REV. 13:5-10.

It will be seen from the list presented at the close of our last lecture, that more prophetic knowledge has been circulated within the last fifty years than during the seventeen centuries previous. Edward King we place first on the list of those who have entered upon the work of announcing to the world one of its last warnings. It is a pleasing task to trace the rapid increase of light from his day, and the voluntary enlisting of noble minds in this glorious cause. Many whose names are found in the list which we have given, are men whose piety, intelligence, and zeal would do honor to any age. In this enumeration it will be seen that we have given only European laborers. The American agents will be considered in their place. Among the European writers we find the great majority from the English Established Church. The ministers of that Establishment, being required to deliver annually a series of discourses on the second advent of Christ, have been called, in the providence of God, to turn their attention to that, with all its kindred subjects. Great light has thus been elicited, and they have collected and circulated a vast variety of information relative to the mission now under consideration. Among the most brilliant authors of the English school of Adventists, we shall name Wm. Thorp, Wm. Anderson, Wm. Cunningham, Keith, Habershon, J. W. Brooks, H. McNeile, E. Bickersteth, E. Irving, G. Croly, D. Woodhouse, M. Brock, and E. B. Elliott. These men have rendered essential service in carrying on the work of the great proclamation. Their writings are full of the fruits of deep piety, profound research, and operative zeal. The points in the commission by them especially elucidated are, 1. That the vials which have been poured out upon those nations connected with the Roman hierarchy are judgment vials, and that God has commenced his judgment on the little horn. 2. That Christ is about to receive a kingdom, and make his personal advent. 3. They have shown the nature of that kingdom. 4. In view of these facts, they have exhorted all to holiness of life. With them the light has been progressive, yet many points have not been clearly brought out, owing to their peculiar church relationship. To those who desire the entire history of the proclamation of the "hour of God's judgment come," we recommend a perusal of those works whose authors we have enumerated. They will then be prepared to trace its progressive developments in

America. With these remarks we dismiss the European proclamation.

The American Proclamation.—We esteem it a privilege in being permitted to trace the rise and progress of the American portion of that body symbolized by the first messenger of Rev. 14:6. As their mission has been peculiar, and in their labors have entered into a visible organization, their history demands a more minute detail of facts. The period of the American proclamation divides itself into three distinct parts, or eras.

1st. *From its rise to the commencement of the first public journal.*

a. *The field of labor—its moral aspect.*—This division extends from A. D. 1831 to March 20th, 1840. The churches in this country were unacquainted with prophetic Scripture, at least so far as it relates to the near advent of our Saviour. The doctrines of the resurrection and judgment were heard but seldom, and the future abode of the saints obscured by mists of the grossest errors. They had become in a high degree formal, worldly, and pleasure-loving. So long had the Bridegroom been absent, that the professed bride had ceased to cast after him her former prayer, "Come quickly." So immersed in worldly cares were the mass of professors, that it required no ordinary skill to draw between the church and the world the division line. Indeed, we may safely declare, that each class engaged in all worldly pursuits with equal avidity. At such a time the cry of the coming Bridegroom, as might be supposed, fell upon their ears like a thunder-clap.

b. *Laborers.*—Mr. Wm. Miller was the first laborer in the mission this side the great waters. He had discovered his principles as early as 1818, though he did not commence their promulgation until 1831. Being deeply impressed with their importance, he published a series of articles in the "Vermont Telegraph," a Baptist paper. Finding no relief of duty from their publication, but a voice within saying, "Go and tell it to the world, or their blood will I require at thy hand," in 1832 he sent forth to the world a synopsis of his views in pamphlet form. Not yet obtaining a discharge from his conscience, he resolved that, the way opening, he would speak on the subject, publicly. Being no public speaker, he had shrank from the task. His first trial in the public proclamation took place in a Baptist church, which resulted in the conversion of some souls to Christ. Calls for lectures came from various quarters, which henceforth occupied the most of his time. For six years he labored in this cause alone. Until 1838 no ministers found it to be their duty to enter upon the work of sounding the alarm. The current of public opinion was too strong for those who had even embraced the views to resist. In 1836 a volume was published, containing his usual series of eighteen lectures, which he found valuable in fastening those impressions which had been made by his public discourses. This work was circulated in all parts of the land, and drew attention to the subject, and awakened an interest to learn more. The work, however, did not excite much interest until the winter of 1837-8. One copy fell into the hands of the editor of the Boston "Daily Times," who republished nearly all the lectures. In this way has God seen fit often to circulate those truths which he designs to be known.

J. Litch.—About the same time a copy of said lectures fell into the hands of J. Litch, a member of the New England Conference of the Methodist Episcopal Church, who soon embraced the views, and commenced immediately to write and publish on the subject. He put forth a pamphlet from Lowell, Mass., entitled, "The Midnight Cry; or a Review of Mr.

Miller's Lectures on the Second Coming of Christ, about A. D. 1843." This work circulated through New England, and excited an interest. At the same time this faithful servant began to proclaim the doctrines publicly, wherever he was called to preach.

Charles Fitch, who was pastor of Marlboro' Church Chapel, Boston, had about the same time, by reading Mr. Miller's lectures, embraced the doctrines. But his church and his ministerial brethren treated the subject with so much contempt, that he soon fell back into his former views. Nothing daunted at this fall of Mr. Fitch, Mr. Litch commenced a work in April of the same year, in which he presented his own views. This book was entitled, "The Probability of the Second Coming of Christ about A. D. 1843." This was published in June. In this work was his calculation of the fall of the Ottoman supremacy on the 11th of August, 1840. This work was soon circulated, and shed new and increasing light.

J. V. Himes.—In the year 1839 Mr. Miller visited Massachusetts, and lectured in many of the principal towns. This visit was made by invitation of Elder T. Cole, of Lowell. In the winter of the same year, while at Exeter, he first became acquainted with Elder J. V. Himes, and was invited to visit Boston, for the purpose of delivering a course of lectures in the Chardon-street Chapel. His first lectures excited much interest in Boston, and the Marlboro' Chapel was hired, in which to deliver his second course of lectures. From this central position the views spread into all parts, and it was found necessary to send forth a revised edition of lectures. Mr. Mussey published 5000 copies, which, being sold, he concluded that the demand was over. Then it was that Mr. Himes undertook the publication of the same work, with a desire that the facts might continue to be placed before the people. With a flood of opposition flowing against him, did this friend of the cause step forward, to receive the hottest fires from the enemy.

c. *The effects of these doctrines.*—Contrary to the belief of every warm-hearted Christian, the doctrines met with severe opposition from the churches. It was impossible for many to conjecture how it was possible that any Christian could not long for the appearing of Christ. Many professors were found, however, who manifested great terror at the idea of his return: others seemed to cherish in their hearts much hatred. The ministry, as a body, rejected the views: and as they saw the doctrines begin to circulate, resolved at once to crush the movement. The sentiments were ridiculed and anathematized from the pulpit and the press. Two works appeared during this period against the views, the one from the pen of Ethan Smith, minister, the other from Campbell.—Some other works of minor importance were sent forth to the world from Orthodox, Infidels, and Universalists, designed to overthrow what they were pleased to term Millerism, but which served to confound each other. As the pulpit and the press were leagued against these sentiments, it was found necessary that some regular medium of communication should be established.

Second period—A. D. 1840 to 1844.—"Signs of the Times" commenced March 20th.—Without money, patrons, and with friends few and scattered, Mr. Himes began the publication of a paper, with the title named above. The first year it was published at a heavy expense to the editor, in addition to his time and labor.—For two years it appeared semi-monthly, and its visits were hailed with joy by many an anxious heart. They were scattered over the United States and through the British provinces, and awakened interest in every quarter.

Since 1842 that paper has been sent forth as a weekly sheet, and now appears as the "Advent Herald." This second period presented the same moral aspect as at the commencement: only, as the light increased, their departures from the spirit and doctrines became more distinct. The churches were found to have adopted views and practices hostile to those of the apostolic churches. The world, taking license from the examples of professors, treated the advent of our Saviour with contempt, and its advocates with much personal abuse.

New laborers entered the field during this interesting period, which gave greater efficiency to the cause. Elder H. Plummer, of Haverhill, threw his influence in favor of the doctrines from the time of Mr. Miller's first visit to Massachusetts, and from that time to the present he has continued firm in the interests of the blessed cause. Many who had for a short period proclaimed these truths, and afterwards returned to their churches, were again reclaimed, and began anew in the blessed work. Among these we may reckon Brn. C. Fitch and Edwin Burnham, the former now sleeping, the latter still continuing to be a laborer of great efficiency.

Means used during this period to spread the truth.

a. The first General Conference of Second Advent believers was assembled in this house (Chardon-street chapel) Oct. 15th, 1840, and continued in session two days. This was the first effort, as a body, which was put forth in this glorious mission. It was a season of unity and comfort. At this Conference the idea of social meeting among Adventists was first suggested, and in many parts the plan was adopted with much success. During the summer of 1841 Bro. Litch attended four annual conferences of the M. E. Church, where he at length obtained permission to locate. He then devoted himself wholly to the cause of the Advent. During the winter of 1841-2 conferences of Second Advent believers were numerous throughout the New England states, and they were attended with signal benefit to the cause. In the spring of 1842 the standard of the advent at hand was first erected in New York. In May Brn. Himes and Miller commenced operations in the Apollo Hall, on Broadway. All former efforts had been so effaced as to render their situation peculiarly trying. Let it be remembered that, in the emporium of America—the city of church palaces—these two heralds of the coming Bridegroom were so lightly esteemed by the professed Bride, and their message of her returning Lord so unwelcome, as to deprive them of a night's entertainment under her roof. The floor of an anteroom adjoining the hall was their couch; then they were furnished a cot-bed by an awakened friend. Thus did they continue for two weeks, laboring night and day. So dark were the impressions of the people against the character of Adventists, that for several meetings not a single lady appeared. The efforts were severe, but the fruits have been glorious. During the same summer camp-meetings were held in various places, which were attended with signal success. In addition to these various means of grace, a large tent was constructed, sufficiently large to accommodate four thousand persons, and was first pitched in Concord, N. H., in July. The excitement thus produced was very great. From that place the tent was next pitched in Albany, New York, then at Springfield, Salem, Benson, Vt., and the last during the season at Newark, N. J. In every location the word took effect. During the same season there were also about eight camp-meetings in various parts of New England. Many new laborers were in this manner brought into

the field, whose names and deeds will long be remembered. During this season Bro. C. Fitch visited the Oberlin Institute, O., where he proclaimed to the students the doctrine of the coming Lord. He also visited several other places in that state. He also visited Cleveland, where he obtained a very general hearing.

Dr. Cox's Sermon

AT THE MEETING OF THE AMERICAN BOARD.

Dr. Cox took for his text the 27th verse of the 7th chapter of Daniel: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

How great the value, said he, of such a declaration from the throne of God. It is ancient, having been on record more than twenty-four centuries. The captivity had lasted, from the last deportation, thirty-three years. It was yet more than five and a half centuries to the birth of Messiah, and the prospect seemed clouded and dark. In this state of things it pleased God to comfort his servant with a dream containing the history of the church and of the world to the terminus of time; its general connection with the missionary enterprise. It ascertains our eventual success. It cannot be true and our enterprise prove a failure. The whole world shall yet be Christianized, God having eternally purposed its consummation, and revealing it for the obedience of faith.

He would consider the instructions of the passage in five relations: its scope, its Divine authority, its necessary truth, its connection with human agency, and its efficacy in sustaining the work of missions by the church to its completion.

It respects in succession the four great empires of history, now known in history, then foretold with exactitude that nothing but the Holy Ghost could warrant—the Babylonian and the Medo-Persian, the Grecian and the Occidental, or Roman. The prophecy was uttered during the existence of the first of these. Its termination, and that of the two following empires, were rapidly sketched, down to the thirty-first year before the birth of Christ. All this outline was written out in the best of outline. The battle of Actium made the Roman empire, which has now lasted 1880 years this very month. What a roll of empires! What a glorious history of Divine Providence! The two visions of Nebuchadnezzar and Daniel relate to same matter, and the preacher inclined to the interpretation of Grotius, Lowth, and others, for the reasons assigned by the first-named.

To Nebuchadnezzar, it was fitted to his mind, as a proud but enlightened pagan prince. To Daniel the same empires were presented as four terrible beasts. The last beast was graphically described as monstrous, huge, misshapen, Leviathan-like, filling the vision as if the Alps, the Appenines, and the Pyrenees formed his bulk, and his dimensions stretching from the Caspian Sea and the sources of the Tigris to the Bay of Biscay and the British Isles. Why the decimal division? In answering this he waived the question of the pre-millennial aspect,—millennial advent. The ten horns, like Daniel's seventy years, denote an aggregate—fewer than ten at one time, more than ten at another. The literalizers fail here, as they fail in other points, proving themselves fallible from "Muggleton to Miller." It was in the West that another horn, of its own sort, subverting three others, plainly denotes the Paparchy, with its proud pretensions—as if the weakling suppliant of Gaeta in our day were the representative of God upon earth. And his end is foretold with a clearness that leaves no room for a shadow of uncertainty. Can we not discern the signs of the times? What need we of better evidence than is passing before our eyes? The destruction of all this array of sin and folly is probably the next event in the order of time—including not only Papal Rome, but the kindred errors of Rome oriental, or the Greek Church, and of those both East and West, who, having slain Christianity in their way, are now decorating its cold corpse. Dr. Cox declared his belief that the number 1260 is twelve centuries and three fifths. If we are not certain of the *terminus a quo*, and hence not the *terminus ad quem*, yet the number itself is medial and real—not from one epoch, but several—not symbolical, as in the case of the seventy years of captivity. The epitaph of the beast was written before his birth was announced.

He quoted from Sir Isaac Newton the use

and rule of prophecy, the design not to make men prophets, but to enable good men to know and acknowledge the fulfilment of God's prophecy. He contrasted the condition of the Papacy now and in the eleventh century. Its body may be galvanized into motion, or its dying spasms mistaken for the activity of returning health. But living or dead, its doom is declared, and sooner or later nothing can avert it. The fall of Islam, the conversion of the Jews to Christ, the extension of the Redeemer's kingdom to all the world, are equally certain.

Secondly, the necessity of the truth of the text. Necessary, because God speaks in it. And God could not have a motive to deceive his faithful servant in the days of trial. How could the Spirit of God indite anything but truth? This world is held to the throne of God by its physical laws, but found by a still more glorious principle—that this globe is to be the scene, from age to age, of his glorious wonders of philanthropy. He whose chariot the windows are, and the clouds the dust of his mouth, when his wrath waxes hot, remembers mercy for the sinful world. Is he perplexed because we are, with the complication of his work? He sees all things, past, present, and future, in all conceivable or possible relations and combinations, and can judge, and choose, and guide, and regulate, and control all—as God over all, blessed forever. There is such a thing as Christian optimism, the genuine *belistic* system of God. We ask, in reference to his acts, all of them throughout the circumference of his omnipotence, could he do it better? If he were to do it over, could he learn in the school of his own experience to make it more perfect? It is absurd.

Is not the Seed of the woman to crush the head of the serpent? Is not his advent to be attended with the destruction of the works of the devil? The isles shall wait for his law—he thought so when he made them populous.

Thirdly, the duty and value of faith in regard to this matter. The deductions of philosophy are childish in comparison. We desire, especially in the work of missions, to walk by faith, nothing wavering, to the end. Yes, my honored brethren and fathers, servants of the living God, and under him the counsellors of his church, and guardians of his cause, we greet you joyfully, as united with us by faith in his word. It is only in his wisdom we are wise, and only in his light can we see light. We wait to learn his will. Doing his will we walk by faith. Faith makes feeling, and we run with zeal and patience when we walk by faith.

We are glad also to meet the holy sisterhood of the church at this grand national anniversary of the missionary cause. It does them good; and their bettered influence as the result, leads us to rejoice in meeting you here. The spirit of faith is the spirit of missions. I shall long remember the last sermon preached by the lamented Armstrong, showing in a way solemn, earnest, luminous, and true, the importance of simple faith as the true strength of the missionary cause. We believe it because our God has decreed it, and revealed it because he has determined it; and he will do it for both these reasons. Faith is reason leaning on the bosom of her God. Faith is the best friend that reason ever had. And it is as senseless as it is wicked to represent faith as the antagonist of reason. The faith of the Christian church in the prophecies of Daniel was shaken by the blasphemies and sophistries of Porphyry. Fifteen centuries have rolled over since Porphyry has been infidel no more, since the devils believe and tremble. And who now doubts the prophetic character of Daniel? All history is the attestation of prophecy. Infidels have written the history which has verified prophecy. Shall we believe all the beasts and none of the angels? All the evils, and miseries, all the preparatory and none of the compensatory stages? Hear what the voice of God has declared, that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." How wonderful are the relations of history—ever shifting, and yet advancing. We know more than Newton, or Calvin, or either Scaliger. They are ancients to us. They knew nothing of the last two centuries—what we have seen, and still see, of God in history, working towards the consummation of what he has decreed and promised. Do we believe?—is our faith operative?—what are we doing?

In the fourth place, this is to be contemplated in its connection with human agency. Whatever else may be true, we regard the millennial age as a period of universal piety, and purity, and peace. What a blessed transformation of

society by the predominant righteousness that will prevail. Think of those monster evils which law and worldly wisdom can never cure. The only monarchy will be the theocracy of Jesus Christ, and each state a qualified democracy, or Christian republic, without ambition and without usurpation. The fruits of the earth will be abundant, virtue will prevail, slavery will be no more; men will not then tolerate the Sabbath, for they will enjoy it. Rare will be the mother whose children's sin and perhaps violent death will break her heart. Theology will be improved—that is, the truth of God's revelation will be more honestly studied, more clearly understood, and more powerfully preached. The world will then appear like the *peculium* and the *prevenium* of the Son of God. There will then be no heresy-hunter, no heresy-finder, and no heresy-maker, to disturb and mar the church. This glorious result is the working out of the present dispensation, the dispensation of the Spirit, which commenced at the day of Pentecost. Some even among us have a miserable philosophy on this subject, which they never would adopt if they had more faith. There is no other dispensation for the church. The theorizers who proclaim the pre-millennial advent were exposed and confuted by sundry tests, and scanned with much severity and brilliant eloquence. The work is to be done through human agency. The people of God are to win the world. They hold of God—their jurisdiction is of his grant. The work is to be done by means, not miracles. We have the knowledge of the Gospel, and can enforce it, unencumbered with Romanism and Puseyism—the genuine, real, apostolical Gospel, primitive and divine, and diffuse it in the original way, as Pilgrims, Puritans, and Protestants—as the power of God to salvation to all that believe. The error of baptismal regeneration alone strikes at the beginning of religion in the soul—substituting for the power of the Spirit of God a sacramental charm of human device.

What changes has God made favorable to our success in forty years. The whole world is open to us. We are commanded to go forward; the cloud by day and the pillar of fire are before us visible, and wo be to us if we refuse to follow it, in executing our Saviour's mission, to reach and to save that which is lost. This we purpose to do.

In the last place, we contemplate the power of this divine assurance to sustain us and our missionary associates. Say what you will about right and excellence, it is not in human nature to do much in despondency. Despair never made a Christian, or a hero. Look at your Master, who "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Our zeal needs better support than dreams, and rainbows, and poetry. We need the calm reliance, the patient action, the determined energy, of divine certainty. Suppose the contrary—that our cause was doubtful in its results, and its difficulties so great—should we be likely to persevere in the face of such uncertainty? Doubting what God hath said is no part of our religion, but rather on the other hand, believing what God hath said is its source. Suppose then, again, that we did believe what God hath said in regard to the cause of missions, should we be dwarfing our plans for the conversion of the world?

Courage, then, brethren! You will find it pleasant, profitable, practicable, beneficial—the world's harvest, in which he that reaps receiveth wages. Wherefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—N. Y. Independent.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

The importance which Mr. L. attaches to the grand law of difference of order or species in the symbol and the subject, may be inferred from the tenor of the following paragraph:

"What then is the principle of symbolization? What is the law by which one set of agents and phenomena is used in the place of another, in making to the senses a mystical representation of the future? Are the signs chosen from the class of objects which they are employed to represent, and on the ground of a similarity of nature; or from another, but in some respects a resembling class, and on the ground of analogy?—the question, the reader will soon perceive, on the decision of which the whole interpretation turns. For the principle on which they are used is undoubtedly in

all cases the same. If a victorious warrior be a representative of bodies and successions of conquering warriors; if a civil magistrate be a symbol of a combination or series of civil magistrates of a similar character; then must an animal also be taken as a precursor of a herd and succession of similar animals; and monster shapes like the locusts and horsemen of the fifth and sixth trumpets, and the seven-headed and two-horned wild beasts be regarded as foreshowing the appearance on the theatre of the world of races of similar monsters. Otherwise there can be no uniform law of symbolization, and thence no certainty of interpretation. It were as incompatible with a demonstrable meaning, that symbols should be used without any rule of relationship or significance, as that sounds, or letters and written words, the representatives of sounds, should be used without any established and uniform meaning."—*Exp. of Apoc.*, p. 22.

"But that relation manifestly is not a similarity of nature. A wild beast is not a representative of a herd or succession of wild beasts of the same species. There are no seven-headed and ten-horned monsters in the forests or cultivated tracts of the Roman empire; nor horses with lions' heads, and tails hung with a growth of serpents. A symbolic sea in like manner, is not a representative of a literal sea; nor a fountain or river, of some real fountain or stream of the apocalyptic earth. It were as erroneous and absurd to impute to the symbols such a relationship in this instance, as in the former. It were to misconceive the nature of symbolization, as he would misconceive the nature of a simile, who should regard it as a comparison of a thing with itself, instead of some other object of an analogous nature—as a lion with a lion, a tempest with a tempest; instead of man or some other creature, in respect to courage with a lion, or passion with a whirlwind. It was entirely to set aside the mysteriousness of symbolization, and treat it as merely equivalent to a verbal description of the things which it denotes. If a fountain be the representative of a fountain, what enigma is there in the symbolization? What is the object of presenting it in vision? Why is not a verbal description as suitable a means of foreshowing it, as a visible exhibition? If the drunken sorceress, borne on the wild beasts, be a precursor of a succession of such sorceress, what mystery is there in the sign? What veil is left on the meaning? What peculiar need is there of wisdom to its interpretation? But that that is not the relation of the sign to the thing signified, we know by the interpretation given of many of the symbols by the great Revealers himself, and the attending angels. A star, we are told by the Redeemer, is a symbol of the messenger or minister of the church, not of a succession of stars; and a candlestick of a church itself, not of a multitude or series of candlesticks. A horn represents a succession of kings, and the drunken sorceress a great combination of nationalized religious teachers and rulers. The ground of symbolization is indisputably, therefore, not a similarity of nature, but analogy; general resemblances by which objects of one species may be employed to represent those of another."—*Exp. of Apoc.*, p. 24.

"This, then, is the first great law of symbolization; the most extensive in its application, and the most essential to be understood. Unhappily, however, though graven in the most conspicuous characters on every page of the Apocalypse, it has not been the guide of interpreters, nor even attracted their notice.—Had it been discerned and obeyed, it would have withheld them from a large portion of the solutions, which they have deemed of the utmost significance, and relied on with the greatest confidence. It overturns innumerable, shadowy fabrics, which genius and learning have erected, and endeavored to invest with the air of truth, as

"The sword of Michael smites and falls

Squadrons at once.

"Had it, for example, been perceived that symbols, drawn from the rulers of the Roman empire, are not representatives of agents absolutely like themselves, but analogous persons in some other body of men, having a resemblance to the population of that empire, as a vast community of various characters, and sustaining a common relation to laws, teachers, and rulers, it would have withheld them from looking to the military or civil history of Rome for the verification of those symbols; it being as preposterous to turn in the direction for the agents and events denoted by them, as it were to look to a vineyard for the agents and events denoted by the allegory of Isaiah, chap. 5; or

to an eagle, a cedar, and a vine, for those represented in the allegory of Ezekiel, chap. 27. Yet, such is the error of Grotius, Dr. Hammond, Eichhorn, Rosenmuller, and others, in interpreting the first, third, and fourth seals, of the insurrections and wars of the Jews; and of Mr. Brightman, Mr. Mede, Dr. More, Mr. Whiston, Sir Isaac Newton, Bishop Newton, Mr. Faber, Mr. Elliott, and many others, in referring them to other military and civil actor and events of the Roman empire."—*Ib.*, p. 28.

This is the language of an earnest and deeply assured dispensee of new views of truth on an important theme. This, however, falls quite short of the confidence which breathes forth, rather overweeningly in our opinion, from the following paragraph in regard to the practical working of the principles propounded.

"As the principle then on which they (symbols) are employed is thus peculiar, it is manifest that they are to be interpreted by a peculiar law; and that that law is to be deduced from themselves. Do the symbolic prophecies then present any indication of the principle on which their symbols are to be explained? Do they offer at their threshold, as it were, a key to the inquirer, by which all their mysteries may be solved? Yes, we answer; the most obvious and satisfactory. No rule of philological interpretation is capable of more ample demonstration than the great law by which they are to be construed. The axioms and definitions of geometry, algebra, or fluxions, are not more adequate to the solution of the problems of those branches of knowledge, than the means are which the prophecies of Ezekiel, Daniel, Zechariah, and John furnish, to the explication of their visions. They contain a specific revelation of the mode in which their symbols are employed, and of the grounds of all deviations from their chief law, that are as equal to the solution of all their peculiarities, as the great laws of matter, as stated by Newton, are, to the explication of the complex phenomena of the material universe. The interpreter has but to follow them implicitly, and he will find them an infallible guide."—*Jour.*, No. 11. p. 178.

This may stand at the present for what it is worth; we propose to put it to the test in the sequel. Meantime we have only one more of Mr. Lord's figures to consider, and this is presented to us under the not very euphonious name of

V. Hypocatastasis, or Substitution, the nature of which is the sudden introduction, without formal notice, of certain agents and objects in the place of persons and things of which the sacred writer is really treating, and which are exhibited either as exerting or being subject to an agency proper to their nature, in order to represent by analogy the agency which those persons are to exert, or of which those things are to be subjects. This a kind of interloping figure of old title and erratic functions which needs to be scrutinized very closely. We may perhaps detect in it an old familiar face under a new visor. We may be able to point out to Mr. L. under this figure, as he exhibits and defines it, that very principle of *correspondence* which he regards with such sovereign contempt as taught by Swedenborg, in what he denominates the Spiritual Sense of the Word. That there is at least a very strong affinity between them will probably appear from the following examples; "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? heaken diligently unto me, and eat ye that which good, and let your soul delight itself in fatness;"—*Is. 55: 1, 2,*

Upon this Mr. L. remarks.

"Here hunger and thirst most obviously are not the wants that are really proposed to be supplied; nor are water, milk, honey, and bread, the gifts that are proposed to be bestowed; but the hunger and thirst of the body are used as representatives of the corresponding wants and desires of the mind; and water, milk, honey, and bread, as representatives of analogous means of spiritual sustenance. And they are not used by a similitude; as no comparison is instituted between them; nor by a metaphor; as water, milk, honey and bread are not unnatural, but the natural and usual means of suppling those wants of the body, and cannot therefore be used *metaphorically* to denote its food. That would be to make that a metaphor which is literal and natural, which is against its nature."—*Jour.*, No. 3, p. 370-1.

He has moreover designated the following

as specimens of this figure; "Aand many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and we will teach us of his ways, and we will walk in his paths."—*Is. 2: 3.*

"They are not literal highways which God is to teach those who go there; nor material paths in which they are to walk. But ways and paths which are to the body what laws are to the mind, are employed on account of that resemblance, to denote the revelations and commands which he is there to communicate for their guidance. That, accordingly, which the people propose to do, is not to walk in a literal path from one place to another, but instead, to pursue the course of conduct which God enjoins on them."—*Jour.* No 5, p. 3.

Under the same category he brings the following: "O house of Jacob, come ye, and let us walk in the light of the Lord."—*Is. 2: 5.*

"This not a metaphor; as walking in a light, and in a light flashing from the divine presence, as from a pillar of fire which illuminated the camp of the Israelites in the desert, is suitable to man's nature, not incompatible with it. But as walking is to the body what the exercise of its faculties is to the soul; and as light is to the eye what knowledge is to the mind; walking in a light emanating from Jehovah is put in the place of acting conformably to the teaching, which he is to communicate for their guidance."—*Jour.* No. 5, p. 4.

So again the following, "the lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

"To cast down the eyes, is to direct them downwards to the ground, in shame or fear, instead of upwards, in self-complacency and haughtiness: and that attitude is employed to represent a corresponding depression of the mind whose pride they were accustomed to express. The height of men is their elevated station; and the dejection of that height or seat to the ground, is used to denote the overthrow of the power which they derive from it or exert in it, and deprivation of their greatness."—*Jour.* No. 5, p. 2.

The New Churchman needs not to be reminded how nearly this approximates to the fundamental principle of correspondence, nor can he fail to perceive how difficult it is, in laying down a system of hermeneutics which shall cover the whole ground of the Scriptures, to avoid recognizing the principle in some form, or under some title. Mr. L. would evidently gladly avoid the recognition if he could; but it will force itself upon him, and we shall hope to show as we proceed that one might as well attempt to hide sunbeams as effectually to throw a veil over the radiant rays of the spiritual sense.

[The New Churchman, if we could apply his principle of correspondence to such passages as these, would not be so far out of the way. In accordance with this interpretation we understand all books. He errs when he applies it to plain and literal passages,—which he would not do in any other book. If the Professor will confine this principle within its legitimate office, he will see how little advantage Swedenborgianism will receive from it.—ED.]

Great Drought One Hundred Years Ago.

We find in the Christian Register, the following article taken from the "Collections of the Massachusetts Historical Society, for the year MDCC." It is somewhat remarkable that the period described is just one hundred years ago:

Some account of Severe Drought in 1749, from a MS. of Mr. James Blake, of Dorchester.—This summer was the severest drought in this country, that has ever been known in the memory of the oldest persons among us. It was a dry spring; and by the latter end of May the grass was burnt up, so that the ground looked white; and it was the 6th day of July, before any rain (to speak of) came. The earth was dried like powder to a great depth; and many wells, springs, brooks, and small rivers were dried up, that were never known to fail before, and the fish in some of the rivers died. The pastures were so scorched, that there was nothing green to be seen, and the cattle waxed poor, and by their lowing seemed to call upon their owners for relief who could not help them. Although the dry grass was eaten so close, that there were but a few thin spires to be seen, yet several pastures took

fire, and burnt fiercely. My pasture took fire near the barn, by a boy's dropping a coal as he was carrying fire to the water-side: and though there seemed to be so little grass, yet what there was, by the ground's being so dry, blazed and flashed like gunpowder, and ran very fast along the ground, and in one place burnt some fence; and we were forced to work hard to keep it from the barn, and to extinguish it; having help from sundry men that happened to be here. It spread over about half an acre of ground before we could stop it; and where there were lumps of cow-dung, it would burp till the whole lump was consumed, and burn a hole in the ground, and we obliged to use much water to quench it.

There was a great scarcity of hay, being but a little cut of the first crop; and salt-marsh failed nearly as much as the English meadow. English hay was then sold for £3 and £3—10, old tenor, per hundred. Barley and oats were so pinched, that many had not much more than their feed again; and many cut down their grain before it was ripe, for fodder. Flax almost wholly failed, as also garden herbs of all sorts; and the Indian corn rolled up and wilted. And there was a melancholy prospect of the greatest dearth that ever was known in this land.

In the time of our fears and distress, the government ordered a day of public fasting and prayer; and God was graciously pleased to hear and answer our petitions in a very remarkable manner; for about the 6th of July, the course of the weather altered, and there came such seasonable and plentiful rains, as quite changed the face of the earth; and that grass which we generally concluded was wholly dead, and could not come up again under several years, was revived, and there was a good second crop of mowing, it looking more like the spring than the latter part of the year; and the Indian corn recovered, and there was a very good harvest.

And whereas it was thought, in the fall of the year, that a multitude of cattle must die for want of food, insomuch that they sent and fetched hay from England; yet God in his providence ordered us a moderate winter, and we were carried comfortably through it, and I did not hear of many, if any, cattle that died. But by reason of so many cattle having been killed off last fall, beef, mutton, and butter, are now, in May, 1750, very dear. Butter is 7s 6 old tenor, per lb.

Upon the coming of the rains, and renewing of the earth, last fall, the government appointed a day of public thanksgiving.

[This summer, June 18th, was said to be the hottest day that was ever known in the northerly part of America.]

More Impiety.

The city of New York is infested with a class of weekly newspapers, published by "lewd fellows of the baser sort," under the pretence of promoting virtue by exposing vice. Their staple is an abundance of boastful ignorance and stupidity, relieved by prurient scandals, calumnies, and ribald ungodliness. The following tirade of bald profanity appeared as an editorial in one of these papers, about the middle of July. It was, of course, written some days before the publication. It is a notorious fact, that before this paragraph was published, the hand that wrote it was paralyzed by death. The editor died of the cholera; scarcely having penned his mockery of the judgments of God, and passing to his account, ere that specimen of his defiance of his Maker's ordinances had gone forth to corrupt and harden the readers of his sheet.—*Presb.*

"Fasting and Prayer."—The President has recommended that the first Friday in August be observed as a season of fasting and prayer, throughout the United States, in view of the cholera. There is something supremely absurd in the idea that God Almighty requires of mortal man an empty stomach, a long face, and impious mouthing by way of propitiation of his wrath, and abatement of the pestilence now raging with such fearful intensity in many parts, not only in our own country, but throughout the world. The ways of Providence are indeed inscrutable and past finding out. How much better it would be, if every human being would mind his own temporal concerns, keep his stomach well supplied with beef and potatoes, preserve a clear conscience, live honestly, deal justly, and love his wife and children, instead of troubling himself concerning the fiat of Heaven, and seeking to change the very order of nature. Plagues, pestilence, and famine, are doubtless as necessary for some

mysterious purpose or other, as those better known, as rain and sunshine, and other elements, making up the sum total of man's existence, and the physical organization of the worlds on worlds revolving in immensity of space. Vain mortal man puts on too large a pair of breeches altogether, when he presumes to address the Ruler of the Universe in matters wherein his petition would be as vain and insignificant as a puff of a zephyr, and in which, were his supplications to be answered according to their folly, would be only to bring about consequences of unimaginable disaster to the race of man and the entire physical creation. Man must naturally feel how humble and weak a thing he is, when he begins to examine himself, and compare his littleness with the power of his Maker. Let him humble himself, if he pleases, in sackcloth and ashes, but never think of going without his dinner, so long as he has a shilling in his pocket. Our heavenly Father never wished any son of Adam to go without his bread and butter, or pork and beans."

The Year 1850.

A year of disaster and gloom is departing—of pestilence and death at home; of calamity and discomfiture abroad. The hopes of Europe's emancipation from the fetters of her tyrannies and aristocracies, but lately so glad and glowing, have been quenched in agony and blood, as Sicily, Sardinia, Rome, France, Western Germany, and Hungary have yielded successively to the arts or the bayonets of the foes of freedom, until despotism waves its dreary sceptre over the most powerful continent of earth, and sees nothing but the petty cantons of Switzerland that kneels not before its throne. It seems but yesterday that Paris, Berlin, Frankfort, Vienna, Pesth, Rome, were the capitals of virtual if not acknowledged republics, and all Europe on the imminent verge of deliverance from the wrongs and abuses which have so long bowed her millions to the dust: and now all is changed as if by some demoniac enchantment. France, the natural head of the new democracies, has been drugged by sorceries too monstrous for belief, and made to perpetrate the direct assassination of one of her sister republics, while standing by and consenting to the overthrow of all the rest. The spirit of liberty, hunted out of Italy and Germany, has for a while stood at bay on the banks of the Danube and the Theiss, and for a brief, glad moment it was hoped that her foes would be repelled. Fond, vain illusion! The oppressors are strong and united, while the oppressed are feeble, chaotic, and destitute. The fruits of ages of toil and parsimony have been garnered, not by the industrious and frugal, but by their spoilers, and now serve to hire and arm the minions of despotism to slaughter and crush their brethren. Overborne in the unequal struggle, Hungary falls, and Europe is enshrouded in midnight gloom. Only on the narrow crests of the Alps can the dove of liberty now find rest for the sole of her foot; and who shall say that even these crests may not soon be covered by the rising, rushing deluge? For the Rights of Man in Europe there is hope in God alone.—*N. Y. Tribune.*

How to PRONOUNCE FOREIGN NAMES.—The instructions so frequently published in newspaper paragraphs on the pronunciation of the names of foreign persons and places, are worse than useless; as they only serve to puzzle the reader, and make him unwilling to converse or read aloud on subjects containing such names, in fear of the ridicule of those who know no better than himself. The proper and safest rule is, to pronounce as if the names were English. Of course, if speaking in a foreign language, we should pronounce names as in that language; but to do so while speaking English has an air of pedantry and affectation. The above rule has been followed with regard to the most prevalent languages of Europe; then why not with all? Nay, so far has this rule of assimilation been carried in English, that the names of foreign places are sometimes so curtailed in their letters, or contain so many not in the original, as to be utterly unknown to the natives. Who, while speaking in English, ever pronounces Louis Philippe thus—*Looce Pheeleap*, as it should be; or Leon Faucher thus—*Layong Foeshay*; or Odilon Barrot thus—*Odeelong Barrow*? or who, in speaking of Paris, calls it *Paree*; or Lyons—*Leeong*; or Milan—*Melano*; or Florence—*Florenze*; or Leghorn—*Livorno*? Yet nearly thus would the native respectively pronounce. It may be doubted if there be two booksellers in the Union who, if asked for *Don Key-show-tay*, (Don

Quixote,) would not answer that they never heard of such a work, though they might at the time have actually a dozen copies on their counter.—*Newark Sentinel*.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, SEPTEMBER 29, 1849

Interpretation of Symbols, Figures, &c.

(Continued from last *Herald*.)

THE DRAGONIC WAR.—"And a war took place in heaven; Michael and his angels fought with the dragon; and the dragon fought and his angels, and he prevailed not; nor was their place found any more in heaven. And the great dragon was cast out, the old serpent, called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice in heaven, saying, Now is come the salvation and the strength, and the kingdom of our God, and the power of his anointed: for the accuser of our brethren is cast out, who accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to death. On this account, rejoice, ye heavens, and ye who dwell in them."—Rev. 12:7-11.

The locality of this battle-field is the same symbolic heavens, before described. The contest is between MICHAEL and his angels on the one part, and the dragon and his angels on the other. Mr. LORD is of the opinion that the dragon here brought to view is not the dragon of the previous verses. The most valid arguments he gives for this conclusion are, that this dragon has angels of a like character with himself, which the seven-headed dragon has not; and that he is defined as the ancient serpent who is called the devil, and Satan, who deceives the whole world. There is reason to make a distinction between the office of the dragon in the two instances, without making him a different dragon. In the former instance the dragon is combined with the heads, horns, and diadems,—the symbols of the political forms, and dominion of Rome. In the present instance he seems divested of the political insignia, and appears in his simple draconic character. And this last appearance is the more appropriate as symbolical of his present office, from the fact, as we shall see, that in his war with MICHAEL he is divested of his political attributes.

MICHAEL, the Prince of angels, and his subordinates, symbolize, in accordance with this view, the preachers of, and believers in Christianity, who went forth under the banner of JEHOVAH, to wage war against the ministers of, and believers in Paganism, symbolized by the dragon and his subordinates.

This war continued, with more or less success, from the day of Pentecost to the accession of CONSTANTINE. His conversion put an end to the draconic period of Rome. The current of public feeling ceased to flow in favor of Paganism. The rites of the Pagan service gave place to the worship of JEHOVAH. The dragon was cast down from its exalted seat in the symbolic heavens, and no more had a place there. Paganism then ceased to be the acknowledged religion of the state. Its ministers and believers found their place on the earth, below the exalted position they had formerly occupied, and in the sea, among the tribes and nations beyond the borders of Rome.

The casting down of the dragon does not immediately affect the political existence of Rome. The revolution thus symbolized is one of religion, and not of polities. This is shown by the rejoicings had over his fall. They are not rejoicings for the overthrow of a kingdom; but of religious rites and supremacy in the kingdom. On his overthrow is heard a great voice in heaven,—in the same exalted locality. A great voice, as we saw in previous instances, symbolizes the united expression of the thought and feelings of a multitude of persons. The nature of that expression is denoted by the nature of the voice. It may be warning, proclamation, or praise, or discordant teachings, according to the conditions of the symbol. The present is the voice of rejoicing over the fall of the Pagan supremacy, and the expectation of the near establishment of the kingdom of God. On the triumph of CONSTANTINE over LICINIUS, EUSEBIUS says, "There were everywhere illuminations,

They who were before dejected looked on one another with joyful aspects and smiles, and with choirs and hymns through the cities and country, gave honor first to God, the Supreme Ruler of all, as they were taught, and then to the pious emperor and his children." We here quote from Mr. LORD:—

"Eusebius represents the victors at the precipitation of Maxentius and his attendants into the Tiber, as saying, like Moses at the overthrow of the Egyptians in the Red Sea: 'Let us sing to the Lord, for he is signally glorified. Horse and rider he has thrown into the sea. The Lord my helper and defender was with me unto salvation. Who, O Lord, is like to thee among gods? Who is like to thee, glorified by the holy, admirable in praise, doing wonders? Constantine entered Rome in triumph, hymning these and similar passages to God, the author of the victory.' And on the fall of Licinius, he represents the church as uniting in thanksgiving for the deliverance, and congratulations at the overthrow of idolatry, and establishment of Christ's kingdom; and devotes the tenth book of his history to the edicts of the emperor by which the church was nationalized and endowed, and to the restoration of the temples, and the public rejoicings at their dedication. 'Let thanks be given by all to the Almighty Ruler of the universe, and to Jesus Christ, our Saviour and Redeemer, through whom we pray that peace from external foes may be uninterruptedly preserved to us, and tranquillity of mind.' 'Let us sing to the Lord a new song, for he has done wonderful things. His right hand has saved him, and his holy arm. The Lord has made known his salvation; he has revealed his righteousness in the presence of the nations. We may now appropriately respond to the inspired command to sing a new song, inasmuch as after such direful spectacles and narrations, we now have the happiness to see and celebrate what many holy men before us and the martyrs for God desired to see on earth, and did not see, and to hear, and have not heard. But advancing more rapidly they attained far superior gifts in heaven, being caught up to the paradise of celestial joy; while we acknowledge the gifts we enjoy are greater than we deserve, and contemplate with wonder the largeness of the divine bounty. Admiring and adoring with all our souls, we testify to the truth of the prophet's words, 'Come and see the works of the Lord, what wonders he has wrought in the earth, abolishing wars to the ends of the world. The bow he has broken, he has dashed the arms, the shield he has burned in the fire.' Rejoicing at the manifest fulfilment of these predictions to us, we go on with our history.' He goes on accordingly to represent the whole population, freed from the domination of the tyrants, and relieved from oppression, as acknowledging the only true God and protector of the pious, and these especially who had placed their hope in Christ, as filled with inexpressible joy; the ministers everywhere delivering commemorative addresses, and the whole multitude offering praises and thanksgiving to God.

"Lactantius also: 'Let us celebrate the triumph of God with gladness; let us commemorate his victory with praise; let us make mention in our prayers day and night of the peace which, after ten years of persecution, he has conferred on his people.' "—*Ex. of Apoc.*, pp. 343-4.

Multitudes actually supposed the long-predicted kingdom of God was now being established. Says Mr. ELLIOTT:—

"Can we wonder, then, at the exultation that was felt at this time by many, perhaps by most, that bore the Christian name: or at their high-raised expectations as to the future happy destiny of the Roman, now that it had been changed into the Christian, nation? It seemed to them as if it had become God's covenanted people, like Israel of old: and the expectation was not unnatural,—an expectation strengthened by the remarkable tranquillity which, throughout the extent of the now re-united empire, followed almost immediately on Constantine's establishment of Christianity,—that not only the temporal blessings of the ancient Jewish covenant would thenceforth in no small measure attach to them, but even those prophesied of as appertaining to the latter day.—Hence on the medals of that era the emblem of the phoenix, all radiant with the rising sun-beams, to represent the empire as now risen into new life and hope, and its legend which spoke of the happy restoration of the times. Hence, in forgetfulness of all former prognostications of Antichrist and fearful coming evils, the reference by some of the most eminent of their bishops to the latter-day blessedness, as even then about fulfilling. The state of things was such, Eusebius tells us, that it looked like 'the very image of the kingdom of Christ.' The city built by the emperor at Jerusalem, beside the new and magnificent church of the Holy Sepulchre,—the sacred capital, as it were, to the new empire,—might be, perhaps, he suggested, the new Jerusalem, the theme of so many prophecies. Yet again, on occasion of the opening of the new church at Tyre, he expressed in the following glowing language, not his own feelings only, but those, we may be sure, of not a few of the congregated Christian ministers and people that heard him: 'What so many of the Lord's saints and confessors before our time desired to see and saw not, and to hear, and heard not, that behold now before our eyes! It was of us the prophet spake when he told how the wilderness and solitary places should be glad, and the desert rejoice and blossom as the lily. Whereas the church was widowed and desolate, her children have now to exclaim to her, Make room, enlarge thy borders! the place is too strait for us. The promise is fulfilling to her, In righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children.' "—*Hore Apoc.*, v. i., pp. 230-1.

The dragon is here called, "The Accuser of our brethren, who accused them before our God day and night." The phrase "our brethren," proves that those who unite in this song are the living saints on the earth. The reference to Satan as an Accuser bears a close resemblance to Zech. 3:1, where JOSHUA, as a symbol of the people of Israel, is represented as standing before the angel of the LORD, and "Satan standing at his right hand to resist him."—"בָּבָשׁוּל leiseno, to be his adversary, or accuser."—Dr. Clarke. He is thus represented as the "Accuser of our brethren;" and it is on this occasion he receives, "The LORD rebuke thee, O Satan." A parallel case occurs in the 4th of EZRA, where the Samaritan adversaries, Satan's earthly agents, frustrated the Jews at the Persian court. One of the most common works in which Satan is engaged is to invent false accusations against those whose efforts tend to frustrate his designs. His efforts in this department are continuous. He knows no rest day or night. The Christians had felt the full weight of his power in the bitter accusations and persecutions they had endured through his agency, and now they rejoiced over his downfall.—(To be continued.)

with Joe Miller.* They are men usually who are opposed to missions also."†

These several reports of his remarks on this point give us no clear understanding of the force of his arguments. Should we discover anything hereafter more definite, we will enlighten our readers with it.

In the judgment of man, a belief in the personal pre-millennial advent, may make men reprobates. We may be reprobates and believe this, but not on account of so believing. We have no fears that believing the plain letter of God's word will take from us His favor and approval. If our hearts and lives are not now right in His sight, it becomes us to renewedly dedicate ourselves to the service of God, and see to it that we so live before him as to procure a reversal of the Doctor's opinion. A son of Dr. Cox believes in the pre-millennial advent, and wrote that beautiful hymn commencing with—

"We are living, we are dwelling,
In a grand and awful time,
'Tis an age on ages telling,
To be living is sublime."

A perusal of the sermon of the Doctor, will show that his view respecting the four earthly kingdoms, does not vary materially from that held by Adventists. In the close of the fourth, and in the nature of the fifth, we disagree. Our interpretation of these accords with our interpretation of the previous kingdoms. The one which Dr. Cox gives of these is at variance with his understanding of the preceding ones. The beasts are kingdoms, the horns of the fourth, are divisions of the fourth kingdom. Whatever affects the beasts or horns in the vision, must in the fulfilment have a corresponding effect on the kingdoms symbolized by them. Can there be any escape from this conclusion? We can see none. But the fourth beast is slain, and his body is given to the burning flame; how then can the conclusion be avoided, that the fourth kingdom is to be terminated by a fiery deluge? The kingdom which succeeds is an eternal one: how can room be found for the end of the world, after an endless period? How is it that what is so perfectly simple and self-evident, should escape the notice of those so capable of seeing?

The Doctor does not condemn any for studying the prophecies. On the contrary, as reported in the *Evangelist*.

"The Doctor took occasion to extol in the strongest terms the study of prophecy, and to give some hard hits at those who deny its utility, who, sneering at what they call our millennial arithmetic, sit serene on their intellectual thrones, incorrigible and non-committal."

He emphatically asks, according to the same paper, "Would God raise the hopes of his people only to dash and disappoint them?"—speaks of the Papacy as near its end, being compared to what it was two centuries ago, "as the wail of infancy to the roar of THEODOSIUS," and exclaims: "We must not be asleep when so near that great day of the battle of God Almighty."

We answer that God does not excite hopes to disappoint them. But he may permit men to indulge in hopes which will never be realized. Whatever expectations are based on a correct understanding of the Scriptures will be realized. All others will be woefully disappointed.

We are not disagreed respecting the period in which we live. The Doctor, with us, believes that we are approaching the battle of the great day of God. That battle results in the capture of the beast and false prophet, their consignment alive to a lake of fire burning with brimstone, and the slaying of the remnant of the wicked, so that all the fowls of heaven shall be filled with their flesh. Is this the conversion of mankind? It has no such look to us. God has spoken, and his word cannot fail: when the tabernacle of God is with men, He "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

In the report in the *Congregationalist* it is said:—The preacher paid a just tribute to the study of history, as of immense value to the church,—and then proceeded to sketch in vivid and eloquent terms the two visions of Daniel as described in Scripture. I seem to behold, said he, this Roman empire—this immense monster Leviathan of the land—his back towering above the mountains, his huge form reaching from the Caspian sea across Europe, to the

* We will not be so uncharitable as to suppose Dr. Cox meant to nickname our venerable and beloved Bro. Wm. Miller; and hence we conclude that by "Joe Miller," he refers to a celebrated jester of this name, who was the author of a collection of old jokes, *bon mots*, witticisms, anecdotes, &c., which were published a good many years ago. From this originated the proverb, when a person relates us new a story which has long been current, that "it is another Joe Miller." Many condemn us who look with favor on this kind of "Millerism."

† Some of the ablest divines of England, Bickersteth, Birk, Neal, Noel, Elliott, Brooks, and others, who have been foremost in every good word and work, the most able and eloquent advocates of missions, are included in this.

British islands, such as it appeared to Daniel in the vision.

"In the mighty morass of nations there has been a causeway along which history has travelled: that pathway we trace in the Roman empire. Its ten horns we recognize in the various kingdoms of modern Europe. We will not stop here to discuss questions about literalism or spiritualism. The ten horns we regard as symbolic, denoting general quantities, and not specific. Sometimes there were more than ten of the kingdoms, sometimes less. We are not to stand upon the precise definite number, but to take it as the sign of a general quantity. Here the literalists all fail, from Muggleton, to Miller.

Why not discuss the question of literalism? Literalists understand this as symbolic: its literal meaning is that which is denoted by these symbols, divinely interpreted. Why does he here adopt the literal view, and depart from it in other places? If literalism is so dishonoring to God, why dishonor him by taking the literal view here? If he may be justified in the literal view here, why must we be reprobated for giving a harmonious literal application to other prophecies?

We have learned who MUGGLETON is: LUDOVIC MUGGLETON, a jour tailor, with his companion REEVES, (a person of equal obscurity) set up for great prophets, in the time of CROMWELL. They pretended to condemn or absolve whom they pleased; and gave out that they were the last witnesses spoken of in the Revelations, who were to appear previous to the final destruction of the world. The Doctor has however made a sad mistake in classing him with literalists. MUGGLETON was no literalist. He was a spiritualist. According to Dr. BUCK, WILLIAMS, and others, he and REEVES "affirmed that there was no devil at all without the body of man, or woman; that the devil is man's spirit of unclean reason and cursed imagination; that the ministry in this world, whether prophetic or ministerial, is all a lie and abomination to the Lord, with a variety of other vain and inconsistent tenets."

The plain beaten road from MUGGLETON, then, instead of leading to MILLER, leads to MAITLAND, STUART, and other spiritualizers. The road which leads to MILLER is that which was travelled by PAPIAS, JUSTIN MARTYR, IRENEUS, MARTIN LUTHER, JOHN CALVIN, BURNETT, Sir ISAAC NEWTON, Bishop NEWTON, JOSEPH MEDA, and other distinguished theologians. But in the failure here spoken of, if it is a failure, all the standard Protestant writers have alike failed.

Dr. COX has given a new exposition of Rev 14: 6. According to the *Congregationalist* he said, after greeting the "venerable brethren and fathers present,"

"Nor will I offer an apology for greeting here the sisterhood, efficient co-workers with us, not for prayers alone serviceable, but for labors. It does them good to attend our meetings. Their better influence blesses us all the year. The scroll of the angel of missions, unfurled in his flight in mid-heaven, is the Magna Charta of the dignity and destinies of woman."

If he intended this as an exposition of that prophecy, we think few will regard him as giving due prominence to this expression. If he does not regard that as the import of the text, it looks like trifling with Scripture. The reporter of the above, says, respecting it:

"Our notes under this head strike us, we confess, as somewhat promiscuous, but we follow closely the sermon, not doubting that we shall, by and by, come out somewhere."

We regard it as a digression of the Doctor, made on the spur of the moment, and for which he is famous. In another place in this discourse, the *Congregationalist* says:—

"The speaker here drew a graphic picture of the coming age when this millenial vision shall become accomplished; when the monster evils that now oppress the earth, shall be no longer felt; when the only monarchy in the world shall be the theocracy of Jesus Christ, our Lord; when every nation shall be a Christian Republic; when laws shall be few and pure; profanity, intemperance, lewdness, no longer known; when there shall be no more sectarianism, but the name Christian will be distinctive enough for all, and good enough for anybody; when marriage shall be honored as an institution of God, and men will not be fools in running into it; by which I mean, explained the Dr., that I have married some 600 couples, and human nature has never to me shown itself so silly in any other direction or department as in this;—(rambling again; but we protest that we are on the track.) Nobody will then be mean, enough to violate the Sabbath; men will show themselves Christians, and Christians will show themselves men: theology will be improved, that is, God's truth will be more fairly and honestly studied and stated: no elaborate simpleton will aim at originality for its own sake; nobody will be at the head of a party then: there will be no heresy-hunters, no heresy-finders, and what is more, no heresy to find, because no heresy-makers."

According to the same report, he declared baptismal regeneration a "monstrous, moon-struck ab-

surdity," and the Papacy, "viewed in its whole history and progress from the first dawn to the present day," as "hell's whole masterpiece developed in succession: a pyramid of nonsense and sin, with the man of sin seated on its apex." In a sermon on an occasion so solemn, as that should be in which the conversion of the world is to be considered, we think such expressions are not in good taste, and that a more serious and solemn address would be more effectual in stirring up their pure minds by way of remembrance.

We regret he has not favored us with some sound and solid arguments, (if such exist,) in disproof of the personal reign. He could give them, if any one could. As he has not, shall we not conclude there are none!

The Saviour's Many Crowns.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed in a vesture dipped in blood: and his name is called the Word of God."—Rev. 19: 12, 13.

Crowns are symbols of sovereignty. In Rev. 12th chapter, the crowns are on the seven heads of the dragon. The seat of worldly dominion exists in the rule of Rome, before the existence of the ten divisions, symbolized by the horns. In the 13th of Revelation, the same monster appears with the crowns elevated and seated on the horns,—indicating that a period is there symbolized subsequent to the division of the Roman empire. In the 17th chapter, we find the woman sitting on the same scarlet-colored beast, arrayed in all the splendor of royalty, and she is declared to reign over the kings of the earth. But the visions unfold themselves, and we next see Babylon overthrown, and the crowns transferred to CHRIST. The diadems no longer encircle the heads of the beasts, adorn their horns, or rest in the lap of the woman. They are now worn by him whose right it is to reign, who is Lord of lords, and King of kings; for a period is now symbolized when the kingdoms of this world shall have become our Lord's and his Christ's, and he shall reign forever. His many crowns are, then, the symbols of his divine and universal rule. Well may we with COWPER exclaim:

"Come, then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere Nature's birth.
* * * * *
They saints proclaim thy king; and thy delay
Gives courage to their flocks, who, could they see
The dawn of thy last advent, long desired,
Would flee for safety to the falling rocks."

Bro. GATES' DISCUSSION.—Since Bro. FORD's letter was in type, we have received a protest from Bro. C. TAYLOR, one of the moderators, against the article in the *Trumpet*, to be inserted in connection with the letter respecting it. But it came too late. Besides, as few of our readers will see the *Trumpet*, we presume what is given sufficiently meets the case.

The Homer Meeting.

There was a very good attendance at all our meetings, and, what was more desirable still, the Spirit of the Lord was with us. The general manner of conducting them was, preaching at half-past 10 A. M., and at 2 and half-past 7 o'clock P. M., with prayer and conference meetings to precede each discourse. These seasons which preceded the preaching I regarded, not only as the thermometer of the true state of feeling, but as giving life and power to the whole. Of the doings with regard to the adjustment of matters of difference heretofore existing between some of our friends, the brethren have been sufficiently advised, and of it I need not speak particularly. God grant that our high hopes in this matter may be realized.

I ought to say here, as a matter of justice, that, as I took my tour with the rest of the brethren in guarding the outside of the Tent, I did not hear all the discourses, and consequently cannot report them. The preaching was done by Bro. HIMES, BYWATER, PINNEY, MARSH, MORLEY, G. W. BURNHAM, ROBINSON, GROSS, LENFEST, and Elder GLANEILLE, pastor of the First Baptist church of Ithaca, N. Y.

On Thursday evening, Aug. 30th, we had a season of conference and prayer in the chapel where our brethren usually worship. The meeting was sufficiently interesting to indicate good concerning Zion.

Friday, Aug. 31st.—The fore part of the day was spent in prayer and conference. It was evident, to be seen from the interview, that the friends had come to have their souls refreshed, their zeal quickened, and to ask the blessing of God to rest upon all.

In the afternoon, after a season of prayer, Bro. PINNEY preached. The general remarks were, that there was nothing so important to us as a certainty that we were in the faith of the Bible: that our faith should be in accordance with the word of God. That

we should have a living faith—a faith that makes CHRIST precious to the soul—that appropriates CHRIST to us as a living SAVIOUR. It was also urged, that this faith was the principle of all true religion. PAUL lived "by the faith of the Son of God;" and we must, to have his religion. The Jews were broken off by unbelief, and we must and could stand only by faith. We must "overcome" by faith—we are justified, sanctified, have peace, consolation, and salvation only by faith. Unbelief destroyed the old world, while faith saved NOAH and his family. Other instances were also cited, showing the necessity of faith. The discourse was closed by a statement of some of the leading principles of our faith. 1. This world is not to be converted. 2. The Millennium is to be subsequent to the coming of CHRIST. 3. The only restoration of Israel will be the gathering of the saints to the new earth—the true land of Canaan. 4. That the signs that were to precede and indicate the coming of the Son of Man, have taken place, and he will soon come. 5. That all the prophetic periods terminate about this time.

In the evening a season of prayer and conference was enjoyed; after which a few general remarks were made on the personal coming of CHRIST; but in consequence of the inclemency of the weather, the meeting was closed at an early hour.

Saturday, Sept. 1st.—The morning season of prayer was very interesting. The brethren seemed to take hold of the arm of the Lord by faith, and then was power felt. At half-past 10 o'clock, A. M., Bro. MARSH preached from 1 Pet. 5:12—"This is the true grace of God, wherein ye stand." Bro. M. made some general remarks concerning the epistles of PETER, the state of the church when they were written, and its similarity to the state of the church now. The main point of enquiry was, How shall we know that we are in "the true grace of God," or the truth of God? It was replied, Not by our opinions, impulses, good feelings, dreams, doctrines of the day, &c.; but by the word of God. This was the true, and only true test. But how decide what the word of God teaches? Many study the word of God much, earnestly, zealously, and honestly; yet come to wrong conclusions. Why so? Because they adopt a wrong principle of interpretation; to wit: the allegorical—the mystical. We have adopted the literal. We take the word of the Lord in its plain, literal meaning, except when God has given reasons for understanding it otherwise. The next point to which attention was directed was, to state some doctrines, which, by this rule, we believe the Bible to teach. 1. The personal return of CHRIST to this world. 2. The resurrection of the dead—of the identical person that dies. 3. The Millennium will be on the new earth. 4. The coming of CHRIST will precede the Millennium. 5. The new earth will be the abode of the saints. 6. The time of the realization of these things, by the saints, is near at hand. Bro. M. concluded by an exhortation to all, to see that they were "in the true grace of God."

In the afternoon Bro. ROBINSON gave an exposition of the 2d chapter of DANIEL. Most of the afternoons during the conference were, by arrangement, occupied by Bro. R. in the presentation of our views of the visions of DANIEL and JOHN. He gave expositions of the principal portions of the books of these "holy men of God," who "spake as they were moved by the Holy Ghost." The 11th chapter of DANIEL was explained as referring to the Roman Catholic power instead of NAPOLEON, and as mostly fulfilled, there remaining only the closing scenes yet to transpire. The seven vials, or last plagues, were explained as figurative, and referring to what is mostly in the past. In all these prophecies, in connection with the historic events which marked their fulfillment, which Bro. R. gave very minutely, he found evidence that the kingdom of God was nigh at hand, even at the doors. His discourses were uniformly closed with a warm and hearty exhortation for all to prepare—to be ready and waiting, having their garments clean and unspotted from the world.

In the evening Bro. BURNHAM preached from Heb. 11:35. His first enquiry was, What constitutes a true pilgrim? 2. What does God expect of such? 3. Noticed some of the ancient saints. 4. Showed that their hope was of a "better resurrection."

Sunday, Sept. 2d.—Prayer and conference in the morning. At half-past 10 A. M. Bro. HIMES preached to about 3000 or 4000 souls. The general position assumed was, that CHRIST had made his first advent to this world; was crucified; died; was buried; rose again; showed himself to his disciples, and ascended to glory. And that if the first be admitted, the second follows, as a matter of absolute certainty. These points were illustrated and enforced, by tracing the

promise from ADAM to NOAH—from NOAH to ABRAHAM—from ABRAHAM to CHRIST; and his ascension, to the consummation.

At 3 o'clock, P. M., Bro. ROBINSON continued his lectures.

At 5 o'clock, P. M., Bro. BYWATER preached.—Subject: The angel flying through the midst of heaven, having the everlasting gospel to preach, &c. He said: We must determine the character of an angel by the work he is to perform. PAUL taught us that it was by the foolishness of preaching God is pleased to save those that believe, and that this treasure was committed "to earthen vessels"—to men. Therefore the angel must be symbolic. His message was the last message to this world, and God had given evidence of its truthfulness, as well as he did of the message of the apostles.

Monday, Sept. 3d.—Forenoon, spent in conference and prayer, was very interesting. Souls that had been converted spoke of the love of CHRIST in their hearts. The power of truth was manifest. The saints were made to rejoice in God.

At 2 o'clock, P. M., Bro. ROBINSON preached, and Bro. LENFEST in the evening. Being necessarily absent, with several other brethren, I had not the pleasure of being present. Those who were, however, stated that the work was progressing.

Tuesday, Sept. 4th, A. M.—After a season of prayer Bro. GROSS gave us a good discourse, on "waiting upon the Lord."

In the afternoon Bro. ROBINSON preached, at the close of which service the congregation repaired to the water, and four individuals put on CHRIST by baptism.

In the evening Bro. PINNEY gave us an exposition of the 11th chapter of Revelation, explaining the two witnesses, the woe trumpets, &c., showing conclusively that the end is nigh.

Wednesday, Sept. 5th, A. M.—Bro. MORLEY preached from Matt. 19:27: "Then answered PETER and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?" Bro. MORLEY's remarks were well calculated to awaken an interest in the subject of personal piety. He gave us also some clear views of the portion of the saints in this and the world to come.

Bro. ROBINSON preached again in the afternoon, and Bro. HIMES in the evening, from 1 Pet. 1:13: "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus CHRIST." After some general remarks concerning the attributes of the mind, Bro. H. said, To gird it up, &c., we must apply it to understand; when the judgment was convinced the will must decide to act, and by prompt obedience and correct information the conscience must be kept in its place, and thus we must "hope to the end," &c. He then presented the evidence of the fulfillment of the prophecies concerning the second coming of CHRIST, drawn from the fact that all the prophecies concerning his first advent and attendant circumstances, had been literally fulfilled.

Thursday, Sept. 6th.—Bro. MORLEY preached again from Gal. 3:29. But I was not present, and cannot give a report. Bro. ROBINSON continued his lectures in the afternoon. In the evening the rowdies had so increased in numbers, and were making such disturbance without, that I thought I could best serve the saints by attending to those characters without. I did so, and cannot report the proceedings within.

Of the meetings on Friday, Saturday, and Sunday, I have no notes, and must speak only from recollection, and that quite limited; for much of the time was occupied in assisting to protect the Tent and meeting from the assaults of the rowdies, which had now become annoying. They boasted of being able to bring the whole Presbyterian church down upon us, and drive us out. But they did not bring them.

Bro. ROBINSON preached Friday, at 2 P. M., and Elder GLANVILLE in the evening. The subject he presented was, the necessity and fact of a general judgment.

Saturday, Sept. 8th, A. M.—The Lord's Supper was administered, and a goodly number partook. The ordinance of baptism was also administered to two who had entered the service of the Lord, and Bro. SWEET, of Pennsylvania, was solemnly ordained to the work of the gospel ministry.

In the afternoon, Bro. NEEDHAM gave an exposition of a part of the 18th chap. of Revelation.

Sabbath morning, Bro. BURNHAM preached, in the afternoon, Bro. HIMES, and in the evening, Bro. NEEDHAM preached in the chapel in the village, and Bro. BYWATER in a neighborhood north.

I regret that my report is so meagre and imperfect. I have found it impossible to transfer to paper the spirit and energy which characterized this meeting. The reader must, therefore, let his imagination supply the deficiency.

L. P. JUDSON.

Bro. HIMES returned home on Wednesday morning last, by way of New York to arrange for the tent meeting at Brooklyn next week. His health is as usual. He returned to New York on Thursday, with Bro. N. SOUTHERN.

Correspondence.

THE SAINT'S SOLLOQUY.

Why should I wish to linger here,
Oppressed with grief and care?
Sorrow and doubt, and pain and fear,
These are what mortals share.

There's nothing permanent of good
In aught we find on earth;
Sad disappointment, like a flood,
Quenches each joy at birth.

Why should I wish to linger here?
The curse is all around;
'Tis stamped on every sigh and tear,
'Tis written on the ground.

Creation groaneth 'neath its woe,
A dismal pall is spread
O'er nature—yea, we dwell below,
'Mid dying and the dead.

Why do I wish to linger here?
There is a world to come,
Where there is neither sigh nor tear,
A perfect, cloudless home.

Come, Jesus, come, and stop the flight
Of earth's revolving years;
Close up this long and dreary night
Of sins, and pains, and fears.

Let me behold thy blessed face,
And live and reign with thee;
Then will I shout redeeming grace,
And praise eternally.

A. C. J.

DISCUSSION AT MASSENA, N. Y.

(Continued from our last.)

THIRD PROPOSITION—The second coming of Christ, which is his coming to judgment, is near at hand, and to be looked for daily.

To sustain this proposition, Bro. Buckley referred to the signs in Matt. 24th, and remarked, that after Jesus had been referred to the Temple, &c., by the disciples, and had answered, "There shall not be left here one stone upon another that shall not be thrown down," they asked him two questions—1st, "When shall these things be?" and 2d, "What shall be the sign of thy coming and the end of the world?" He proceeds to give them a caution in relation to the coming of false Christs, and then gives a general view of events from that time to the end of the world, from the 6th to the 14th verses. In vs. 6th and 7th he speaks of wars, and rumors of wars, &c., and says "the end [of the world, not Jerusalem,] is not yet." The war in which Jerusalem was destroyed was the first war of any note after the prediction—Verses 15-22 refer to Jerusalem, and are an answer to the first question. They were told how they might know when the desolation was nigh, &c. The Saviour then repeats his caution about false Christs, and instructs them as to the manner of his coming. He then answers the second question in vs. 29-33. Bro. B. then referred to the dark day of 1780 as the fulfilment of the first sign, to the darkness of the following evening as the fulfilment of the second sign, and to the falling of the stars in 1833 of the third sign. He read several historical extracts of phenomena in the heavens to prove that these were a fulfilment of the signs.

Elder Walden said that no part of the 24th of Matthew referred to the coming of Christ to judgment, but referred to events connected with the destruction of Jerusalem. The words rendered "end of the world" do not imply end of the earth, but end of the age. He exceedingly regretted that we did not all understand Greek.

Bro. B. admitted that we were unfortunate in not all understanding it, but he would admit his criticism. Suppose it is the age: it is an age which extends to the coming of the Son of man in the clouds of heaven, with power and great glory, and to the gathering of the elect from the four winds of heaven. He pressed the argument drawn from the expression—"they [the tribes of the earth] shall see the Son of man coming," &c., and remarked, that Christ is the Son by being the seed of David according to the flesh, and that if the flesh is taken away, he ceases to be "the Son of man." They must, therefore, see Christ personally to fulfil the text. They did not thus see him at the destruction of Jerusalem.

Elder W. did not attempt to meet the argument on this point. His strongest arguments were based on the phrases "immediately after," "when ye see," and "this generation." He contended that "immediately" could not embrace a period of eighteen hundred years, and that the tribulation of those days referred to the destruction of Jerusalem.

Bro. B. replied, that the destruction of Jerusalem was "the beginning of sorrows," and the tribulation did not end there, but continued throughout the pagan and Papal persecutions. But as Elder W. contended it meant immediately after the destruction of Jerusalem, and the coming of the Son of man followed the signs, he could not have come at the destruction of Jerusalem. Elder W. contended that those must witness those things, because Jesus said, "When ye see these things," &c. But the same error was committed by Christians in Paul's time, who supposed he referred to himself and to those then living, when he said (1 Thess. 4:15, 17,) "We which are alive and remain unto the coming of the Lord," &c. They supposed the coming of the Lord to be at hand by this; and he writes another epistle, to rectify this mistake, as is evident from the second chapter. Christ spoke for the benefit of the church, and "ye" refers to that part of the church who should see these things; as Paul refers to those who should live to see the Lord come by the word "we."

Elder W. affirmed, that "this generation" meant those then living.

Bro. B. contended that the Saviour did not refer to that generation, for he had said, "A wicked and adulterous generation seeketh after a sign, but no sign shall be given it, but the sign of the prophet Jonas." He could not have referred to the disciples, for they were to desire to see one of the days of the Son of man, but should not see it. That generation did not see the Son of man coming as predicted, nor were the elect gathered; therefore, that generation could not be the one referred to. It must mean the one which should see the signs. Bro. B. referred to the words, "this time," (v. 21,) as an example of similar use of language. By this is evidently meant the time of tribulation referred to by the word "then," in the same verse, and not the time when he was speaking.

Elder W. said the stars did not fall at the time referred to; that the little boys present knew enough of philosophy to know, that if the stars, which were much larger than this earth, should fall to the earth, it would be no sign of the end, but the end itself. There were as many stars now as ever, &c.

Bro. B. quoted the testimony of Mr. Ward, to show that the word rendered stars is "aster," and signifies the smaller lights of heaven. On reading an extract from Prof. Olmstead, in which he used the expression "shooting stars," when speaking of that event, Bro. B. exclaimed, "What! Prof. Olmstead call them stars! a man who probably knows more of astronomy than our brother, myself, and all of us put together."

In discussing this proposition, Elder W. did not tell us how the elect were gathered from the four winds; but on the fourth day he went back, and told us, among other things, that the elect were the Roman army—God's enemies—elected for the purpose of destroying Jerusalem. As authority for such an application, he referred to Cyrus, who was, he said, called God's "servant," and anointed, "though he was a wicked man. He had proceeded in advance of Bro. B. on this proposition, presented a few objections, and then proceeded to the next. From the course pursued, Bro. B. felt little interest in pursuing the subject farther, and therefore proceeded to the

FOURTH PROPOSITION—

There are two literal resurrections of the dead—1st, the just, at Christ's coming; 2d, the unjust, one thousand years after his coming.

Bro. B. quoted John 5:28, 29, Acts 24:15, and 1 Cor. 15:22, to prove a general resurrection, and the 23d verse of the latter chapter to show that there is an order—Christ the first fruits, afterwards they that are Christ's at his coming. He also quoted Phil. 3:10, 11, in which Paul teaches the resurrection of the just and of the unjust; and he could have had no fears that he should not have a resurrection. But it was a part in Christ's resurrection which he labored for,—for a resurrection from among the dead, as the learned teach us the original signifies. The worthies referred to in the 11th of Hebrews desired a better resurrection. He also quoted Dan. 12:2, and said Prof. Whiting (one of the most, if not the most learned man of the Baptist church in this country,) renders it, "Many of the sleepers in the dust of the earth shall awake; these to everlasting life, and those to shame and everlasting contempt."

Elder W. said the translation was not correct. It was true Prof. Whiting understood some fourteen languages, and in 1843 embraced Mr. Miller's views with all his heart; but when the time passed he confessed, as an honest man, and gave it up. What position he occupied now he did not know, but the translation was made when he was a prejudiced man.

Bro. B. replied, that the testimony of one prejudiced man was as good as that of another prejudiced man. And if Elder Walden wished to know the position of Prof. Whiting, he would inform him.

Elder W. said he did not want to know, but he could tell the people if he wished.

Bro. B. replied that he did, and said, that he had seen the Professor at the N. Y. conference last spring, and heard him say that he had often re-examined the whole subject, and that he came out at the same point every time, only a little stronger.

Bro. B. quoted Rev. 20:4-6, to show that a thousand years are to intervene between the two resurrections. He contended that the expression, "This is the first resurrection," is an explanation of what John had seen, and therefore should be understood literally. That the expression, "But the rest of the dead lived not again until the thousand years were finished," implied that those mentioned before had been dead, and were now alive. That those which were now dead would live again, or have a resurrection at the end of the thousand years; that those having part in the first resurrection, are all those whose names are written in the Lamb's book of life, for all that had not worshipped the beast and his image are included; and it is said in v. 8 of chap. 13—"All that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world," implying that those whose names are not thus written do not worship the beast.

Elder W. contended that it was not a resurrection of the body, but of the souls, that is, of the martyr spirit, which the saints would have during the millennium, when the world should be evangelized, or mankind generally converted to Christ. That as John the Baptist was actuated by the spirit of Elijah, so the saints during this period would have the martyr spirit.

Bro. B. contended that this could not be so; for the martyr spirit had not been dead. He asked what need of a martyr spirit, when there is no opposing influence, and none to be martyred?

Elder B. took the ground that the rest of the dead

who lived not till a thousand years are finished, are the few who are not to be converted during the millennium, and that they are the nations which Satan deceives at the expiration of the thousand years.

Bro. B. objected, by saying, that they are in number "as the sand of the sea."

Elder W. said that that expression was frequently used in relation to ancient Israel, when they numbered about three millions, and that this would be a small company compared with the inhabitants of the globe.

Bro. B. objected further, by saying, they compassed the camp of the saints about, &c. He said, if they were a remnant, or a small company, they could not compass the saints, if these were the majority of the world's inhabitants.

Elder W. finally remarked, that there was not a word said in this chapter about the resurrection. He then read the text till he came to the expression, "This is the first resurrection,"—not the resurrection—but the first resurrection,—that is, a resurrection of the martyr spirit.

Bro. B. replied: "Elder W. says there is not a word said about the resurrection, but John says, 'This is the first resurrection.' We will let it rest there."—(To be continued.)

CHARACTERISTICS OF THE BRIDE.

The word of God, which we profess to take as our instructor and guide, informs us, that when Jesus Christ appears the second time, there will be a portion of mankind who shall be separated from the rest, and received and welcomed into his presence, with him forever. The change which they are to experience at this period of time is described, and likewise the inheritance which they are to come in possession of. But in order that we might not remain in the dark with regard to those who shall compose this favored company, the inspired writers go farther, and present us with certain traits of character, which shall be possessed and exhibited by all those who shall be changed, in a moment, in the twinkling of an eye, at the last trumpet. The characteristics thus set forth are so peculiar in their nature, and so opposed to every principle exhibited by the majority of mankind, that there is but little to apprehend of our mistaking the meaning of the writer. We are not told who they are that shall be thus rewarded, nor in what part of the earth they shall be found, or of their condition in life; but sufficient is revealed to enable us to determine whether we are of that number.

The first exhibition we have of these traits is found in 1 Thess. 5:12, 13: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Here love is set forth in a very prominent manner, and no small degree of it is demanded, according to Paul, in order that God may prepare us for that blessed hope. But let us hear John: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." We are here told, that not only love, but perfect love, is requisite to give us this confidence, when we shall stand before the Judge. It becomes us to be exceedingly careful how we limit and narrow down the blessed word of God, so as to render it void and without power; for we are told that it "is quick and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart." It is to be feared that there is a disposition on the part of many to evade and qualify such passages, so as to escape the heart-searching effect they would otherwise have; because if received in their simplicity of expression, such persons stand condemned, and are found wanting.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23. Here we are informed that entire sanctification is necessary in order to our being preserved blameless unto his appearing. Any state of consecration short of such a requirement, renders the withdrawer liable continually to have his garments spotted with the mire and dirt of this world.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. Another characteristic is here presented,—that of purity; and the degree is likewise given,—even the purity of Christ! The effect of the blessed hope, according to the apostle, when it is really entertained, is to cause the believer to seek for and possess all the character of Him for whom he is waiting. Therefore, if a man professes to have this hope, and yet is living in impurity, or sin, either external or internal, it is one evidence that he is deceiving others, or being deceived.

From the examination of the above passages, it is evident to every candid mind, that the Spirit has here erected a standard, in connection with the truth of Christ's second advent, which is exceeding high; the moral excellence of which is so great, that we must despair of attaining unto it by our own unassisted efforts. The principles set forth are so far removed from, and opposed to everything of an earthly nature, as never to be conceived of by the natural mind; and as they are steadfastly viewed, independent of everything else, they appear to recede, and become more remote than ever. There is but one way in which the character thus delineated can be possessed and retained.

God requires nothing in the gospel of his beloved Son, which he has not given us power to comply with, let the difficulties appear as they may; for to assume any other ground, would be charging him

with folly. Finding, that our strength is perfect weakness, we abandon it, and fly to the strength of God. We place ourselves in his hands, with all we have and are, thus virtually saying, both in our hearts and by our actions, that there is no strength in us, or confidence in ourselves; and we remain there, and wait for him to accomplish that work for us, and in us, which his word requires. Such an act cannot be performed without the exercise of an unshaken confidence in God, that he, and he alone, will effect the work for us. He will surely honor such faith; we shall have the desire of our hearts. When the Holy Spirit, by the acquiescence of our wills, and desires of our hearts, has brought us to this point, how sweetly do we find ourselves saved from all corruption, and filled with the fruits of righteousness! The creature having become passive, there is nothing to impede the progressive work of holiness: we receive at the hands of God every grace and perfection that is necessary to adorn us, as the Bride of Christ. The requirements of the gospel no longer appear grievous, or hard to be complied with, but become our rejoicing and delight. It is thus, when our stubborn wills have been bowed, and our carnal wisdom uprooted, that we find ourselves in possession of those graces and attainments which before appeared at an infinite distance from us; and we can truly say with the Revelator, "Even so, come, Lord Jesus."

This is salvation worthy of the attention and pursuit of all those who are sincerely seeking a preparation for the everlasting kingdom; through it we have perfect victory over sin, and are enabled to live without having our joys continually poisoned by its presence. The soul, while in this confiding, child-like state, experiences a salvation that is full, free, and without limits; it becomes like the watered garden of the Lord, in which is found rare plants and sweet-scented flowers, that are always blooming, and expanding their leaves to the air, and on which the eye of the beholder never rests without delight. Their growth is vigorous and perfect, because they are nourished by the water of life; there can be no drooping or fading, but they all speak of the perfection of him who is their author. To feel ourselves continually saved from everything that is opposed to the will of our heavenly Father, and the same vitality that dwells in Jesus Christ—the vine—flowing through our souls, is a happiness that fully repays us for any sacrifice we may make to obtain it. In complying with such terms, however, we shall find our hearts searched, and probed to the bottom; every element of Adam the first will be aroused to a determined and desperate resistance; and whatever there is in us that is unholy, will then burst into a flame. Here is the great difficulty, and here will be the strife; but thanks be unto God, the way unto eternal life is as narrow as when Christ, in his flesh testified concerning it; there is room for our souls to enter, but none if we desire to be accompanied by self. The word speaks repeatedly of a preparation for the coming of the Lord Jesus, and of the manner in which it is attained, but not one word of a change in our characters after he appears. Let us beware; if sin or temptation is daily overcoming us, we have reason for alarm, and a searching of our hearts, to see if we are not living far below the requirements of God's holy word. He will not be mocked; if we will not bend to what he has said, we must break. If any class of individuals should love the doctrine of holiness, it is that class who profess to be waiting for the Son of God from heaven; for without it, no man shall see the Lord.

The soul that has entered into this hallowed and consecrated state of union with Christ, the living vine, no longer bemoans its infidelity, or complains of its leanness, but finds in him an overflowing fountain, which flows without cessation. It becomes more and more conversant with his perfection the longer the bond of union is maintained. It finds itself justified, sanctified, and redeemed; it has peace for perplexity, wisdom for ignorance, and freedom for bondage. He becomes the all and in all; the alpha and the omega,—the beginning and the end; the sun of its spiritual horizon, which shall never set.

J. L. W.

HISTORY OF CHRIST.

(Continued from the Herald of Sept. 15.)

Jesus Christ having chosen his twelve apostles, and the seventy, sent them forth as preachers of righteousness and heralds of salvation. He told them to preach that the kingdom of heaven was at hand. He also gave them power to do the works that he did, and told them, that before they had gone over the cities of Judea he would meet them.

When they met, the disciples told Jesus of the success that had attended their preaching, and how successful they were in curing all manner of diseases, and that even the devils were subject to them. The word of God had free course, and was glorified.—When Jesus heard them, he rejoiced in spirit, and told them they had rather rejoice because their names were written in heaven.

What encouragement to labor faithfully in the service of God. If successful, God is well pleased; and by turning many to righteousness, shall finally shine as stars in the firmament in the kingdom of God, and shall have a crown of glory that will never fade away.

The Scribes and Pharisees, seeing the popularity of Christ among the common people, said, We must do something, or all people will believe in him; and if so, we shall lose our place and nation. They contrived every way, and said everything they could against Jesus, to prejudice the minds of the people against him. Those that believed in him they would exclude from their society. They also commanded that he should be taken and killed, for it was not fit that he should live. The people, on learning this, began to leave Christ, who for some time did not walk openly before, but was with his disciples more immediately, to instruct them in the way of the Lord

more perfectly. He told them that they must abide in him, and he would abide in them; that he must be lifted up, as the serpent was in the wilderness, when the Israelites looked on it and were healed; so they must believe and have faith in him, and he would heal them from all their maladies, and save them by his atoning blood, which must be shed for them.— Said he, “ Except ye eat my flesh, and drink my blood, ye have no life in you.” He also taught them humility, not to seek for the riches and honors of this world, nor to love it, and said that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Many of his disciples were dissatisfied at his doctrine, and said, “ Who then can be saved?” and they went no more with him.

Jesus saw his disciples leaving him, and entreated them by saying, “ Will ye also go away?” Peter answered and said, “ Lord, to whom shall we go? for thou alone hast the words of eternal life. And we believe, and are sure, that thou art Christ, the Son of the living God.” Jesus answered, “ Have not I chosen you twelve, and one of you is a devil?”

When the time had fully come for him to go up to Jerusalem, before the passover, the disciples obtained a colt for him to ride, that a scripture might be fulfilled. And as he sat thereon and went on his way, the people spread their garments in the way, and cut down branches of palm-trees and strewed them along, while the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works they had seen, saying, “ Blessed be the King that cometh in the name of the Lord!—Peace in heaven, and glory in the highest!”

When he came in sight of the city of Jerusalem, he wept over it and said, “ O, Jerusalem, Jerusalem, if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes.” Jesus could not gaze upon that city and the whole Jewish nation without being affected to tears. He saw that their wickedness had become very great, and that they had despised and rejected him, and set aside his proffered mercy. He came unto his own and his own received him not, and they were doomed to destruction.

When we look on this present evil world, and think that it is soon to be destroyed, with all the wicked—not one of whom will be left—how deeply ought it to affect our hearts, and cause us to weep over our wretched race.

When Jesus arrived at the city he went into the temple, and there performed one of his last miracles, and cleansed the temple, by driving out the money-changers, and other vile persons, that were in it, saying, “ My house should be a house of prayer, but ye have made it a den of thieves.” He taught daily in the temple, while the chief priests and scribes sought to kill him. But the common people were very attentive to hear him.

On one occasion, while Jesus was preaching in the temple, the chief priests asked him by what authority he did those things. He gave them no direct answer, but asked them, “ The baptism of John, was it from heaven, or of men?” They reasoned with themselves, and replied that they did not know.—Jesus then said, “ Neither tell I you by what authority I do these things.”

So can we ask, The preaching of the Advent doctrine, is it from God, or of men? I can say, I believe it has been from God.

While Jesus was preaching in the temple, we learn that he taught very many interesting and valuable things, of which we will do well to take heed.

As he went out, his disciples followed him, to show him the buildings of the temple. Jesus told them that they should be thrown down, so that not one stone should be left on another. As he sat upon the Mount of Olives, his disciples came to him privately, saying “ Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?” Like a faithful teacher, Jesus informed them that a certain series of events must first take place, reaching down to the period of his coming, and told them what they were. These events were to be so distinct, that all that desired could understand them. Just before his coming the sun and moon were to be darkened, and the stars would fall from heaven. When these things were seen, the people of God were to know that he was nigh, even at the door;—so near, that the generation that should see the signs should not pass away before the Son of man should appear in the clouds of heaven, with power and great glory.

How thankful we ought to be that the disciples proposed such questions, and that Jesus gave them such instruction, so that we of this generation can look at the history of the events now in the past, and lift up our heads, knowing that our redemption draweth nigh.

A. CLAPP.

LETTER FROM J. MERRIAM.

DEAR BRO. HIMES:—I have been requested to communicate to the “ Herald” my views on Isa. 65:20. The prophet traces along the history of the church till his eye glances on an era of glory, compared to which past events sink into eternal oblivion. The scene bursts upon him in such unearthly splendor, that the former things are lost sight of amid the celestial charms of a renovated earth. It would seem the enraptured saint, as he is moved by the Holy Ghost, could not express the fulness of joy, the eternal weight of glory, in language sufficiently strong. He calls upon the heirs of that inheritance to be glad and rejoice forever in the reorganization of the world: “ For behold I create Jerusalem a rejoicing, and her people a joy.” What strength of expression! Not only shall Jerusalem be an abode of happiness, but I will make it a solid and everlasting embodiment of joy; its blessed and heavenly materials shall constitute an eternal monument of rejoicing; and its people shall be living, preaching, walking joy; the very

impersonation of heaven’s bliss. I, whose glory fills the realms of light; I, whose presence is an ocean of joy, will take new delight in the loveliness of Eden; and the infinite fountains of my own joy will rise and swell responsive to the joy of my people. The streams of sorrow, the floods of tribulation, shall be dried up. “ There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed.” By infant of days, I understand one whose age is not reckoned by years, or months, but by days. Prof. Alexander, of the Princeton Theological Seminary, has written the most critical work on Isaiah ever published in the English language. He renders the beginning of the verse thus: “ There shall not be from there;” he then quotes Hitzig, a German author, who explains it thus: “ There shall not be carried thence to burial.” Whence? let me ask. From the new earth. But men are not carried out of the earth to burial; on the contrary, they are deposited in it. Besides, the natural import of the language conveys no idea of death or burial. Should it be affirmed that Father Matthew was from Ireland, I would understand simply that he originated from Ireland; in other words, that he was born there. So of the phrase in question.—There shall not be born there an infant of days; or, as Barnes says, “ a sucking child;” nor an old man that hath not filled his days to the glory of God, (not numerically, but morally.) It is evident, that in this verse the infant is identical with the child; and the old man with the sinner an hundred years old. Take this view, and all difficulties vanish; for the unequivocal declaration of Scripture is, these personages shall not be there. The former clause expresses the fact, and the latter assigns the reason, viz., if a child were born there, it would be subject to death sooner or later, though possibly it might live an hundred years. But if a sinner were found there, he would be accursed.—“ They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more.” “ And there shall be no more curse.” Consequently, in the new earth there will be neither births nor deaths, neither sin nor curse. The sense of the passage I apprehend to be this: “ There shall not originate from the new creation a nursing child; nor an old man that hath not occupied his days in the service of God; for (because) that child would die though a hundred years old; but the sinner, though an hundred years old, would be accursed.”

The state of things in this place is highly encouraging. Backsliders are being reclaimed, and the brethren are coming into sweet and heavenly union. The Lord is reviving his work.

Elder Yates Higgins and Daniel Kuss Mansfield are expected to remove West soon; and feeling called of God to go, they are anxious to receive from some one, who is informed on the subject, instructions in regard to the most promising fields of labor in the Western States. If Bro. D. I. Robinson, or some other brother, will direct a line on the subject to Elder Y. Higgins, Frankfort Marsh, Me., he would confer a favor.

As some prejudice has been excited against Bro. H., from a report that he had encouraged his son to enlist in the Mexican war, I deem it justice to say, that from personal acquaintance with the family, and having seen a document attested to by the son under oath, I am convinced that the report is entirely groundless. That son returned from the war, confessed his disobedience, and died a penitent in the hope of the gospel. Yours in hope of speedy deliverance.

Brewer (Me.), Sept. 3d, 1849.

The phrase, “ from thence,” will not bear the construction, “ born there.” Father Matthew would not be said to be “ from Ireland,” although born there, if he were now in Ireland. We speak of a man’s being from a place sometimes, even if he has only resided there. You will see our view of the passage in the third number of the “ Advent Shield,” p. 428. There are several difficulties with your exposition, which you will there find obviated.—En.

LETTER FROM S. T. VANDERBECK.

DEAR BRO. HIMES:—In regard to my own faith, I am by the grace of God as firm as I was in 1842, that we are correct in our belief in the nature and nearness of the kingdom of God. And I bless the Lord for the promise that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be given to the saints, and that they will possess it forever and ever. And in view of this I rejoice that we have been turned from serving dumb idols (or believing fables) to serve the living God, and to wait for his Son from heaven. O what a blessed prospect is in the future to those who have a correct view of the plan of salvation. They indeed see that life and immortality is to be obtained by faith in Christ, the second Adam, we having lost all right thereto in consequence of the fall of the first Adam. And they expect to realize in Christ a complete redemption of all that was forfeited by the fall. And they can see the propriety of the apostle Paul calling it a “ blessed hope, and (to be realized at) the glorious appearing of the great God and our Saviour Jesus Christ.” And they feel, like Peter, to exclaim—“ Blessed be God the Father who has begotten us again to a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.” O brother, may we not sing with the poet:

“ O what a blessed hope is ours
While here on earth we stay!
We more than taste the heavenly powers,
And antedate that day!

“ We feel the resurrection near,
Our life in Christ concealed;
And with his glorious presence here
Our earthen vessels fill!”

On the Sabbath after I saw you at the conference, I gave my name to the brethren in Hester-street, New York city, feeling it my duty to be identified with a church in Gospel order. And I received from them the right hand of fellowship. I have not had the privilege of meeting with them since, living, as I do, twelve miles from them; but I hope by the blessing of God soon to enjoy a feast with them. One cause of my not meeting with them is, that my Sabbaths have been all occupied in preaching the word of life. I am still laboring through the week for the support of my little family, but embrace every opportunity that offers to do good to my fellow men. I have been called this last summer to the sick and death beds of four dying mortals; have sat up with them in the last night of their lives to assist their feeble bodies, while I have poured into their souls the consoling promises of God that offer life; and I have had the satisfaction to know that my labor has not been in vain in the Lord. O, let me feel like the blessed Jesus, who, though he knew the destruction of Jerusalem was pending, could weep over it. And while I say, with John, “ Come, Lord Jesus, come quickly!” let me say, with Habakkuk, “ O Lord, in wrath remember mercy!” O that the Lord may make us useful in plucking sinners as brands from the eternal burning. May we preach the coming of Christ and the judgment as a motive to repentance, and holiness (or entire consecration) as a preparation to meet the Lord in peace.

I still love and prize the “ Herald.” It is a welcome visitor, and a source of comfort to me. May the Lord sustain you in your arduous labor, and abundantly reward you in his kingdom, is the prayer of your brother in Christ.

Hackensack (N. Y.), Sept. 17th, 1849.

LETTER FROM THE CHURCH IN S. WEYMOUTH.

As Bro. Gates is not fairly represented in regard to the discussion at South Weymouth, we wish to set things in their proper light.

At the commencement of the discussion Mr. Tirrell took upon himself to select an impartial moderator. Not succeeding, he placed himself in the chair, being thus partial, and proving himself so through the day, in not permitting Bro. Gates to prove his points from the Old Testament, for, he said, “ the subject was confined to the New.” Yet he allowed Mr. Parker to go, not only to the Old Testament, but to commentaries, history, and everywhere else he chose. And whereas, We have heard read this evening the article published by Mr. Preston, of Hingham, in the “ Universalist Trumpet and Magazine,” purporting to be an accurate account of the discussion held in South Weymouth last August between I. R. Gates and Mr. Parker; and knowing, as we do, that Mr. Preston, who served himself one of the moderators for the last two days, showed great partiality, so much so that his brother moderator, as well as the speakers, kindly admonished him, on one or two occasions; and as we see the same spirit manifested in this article, which represents Mr. Gates in an unfair light before the world, where the facts in the case are not known, although he cannot injure him here, or in South Weymouth, where the debate was held;

Therefore we feel it a duty that we owe to the world, and especially to Mr. Gates, to say, that he pursued a straight-forward and a right course, such as becomes a minister of Christ. That he made use of no language that need to offend the most chaste ear. He met the arguments of Mr. Parker fairly, and without evasion or equivocation, although he might not have done it at the time according to the wish of this moderator, and his Universalist brethren. Nevertheless, he did it most thoroughly and satisfactorily to the impartial spectators.

Mr. Parker’s argument the last night was, that everlasting did not mean everlasting, but a limited space of time; that God had no other object in punishing the wicked but to reform them; anything more does not deserve the name of punishment, but cruelty.—For what did God punish the old world but to reform and make them good? For what did he turn the cities of Sodom and Gomorrah into ashes? Let Paul answer (2 Thess. 19): “ Who shall be punished with everlasting destruction?” Was a man ever reformed by being destroyed? Such were Mr. Parker’s arguments through the discussion.

And whereas, Mr. Preston has also stated that Mr. Gates left the place bearing off fewer laurels than Mr. Parker, in consequence of unfairness, personal abuse, lack of argumentative abilities, evasion, &c., when Mr. Preston must have known that Mr. Gates had scarcely a friend in that place at the commencement of the debate, but Mr. Parker had many of his own society, who tried to control the minds of the people, and notwithstanding this, three questions that the speakers could not agree upon between themselves, were submitted to the people for their decision, and in each instance they decided in favor of Mr. Gates; therefore,

Resolved, That we cordially exonerate Mr. Gates from these unreasonable charges.

Mr. Gates and Mr. Parker met like honorable opponents, and discussed in love and good humor, although Mr. Parker’s friends were very uneasy. The disputants parted in love, shaking hands, and wishing each other’s happiness and prosperity, and leaving the congregation to decide according to their judgment. (In behalf of the church.) D. FORD.

LETTER FROM I. H. SHIPMAN.

DEAR BRO. HIMES:—I was conversing last Sabbath with a sister, a “ poor widow,” who has a daughter at the West to whom she has sent the “ Herald.”

She informed me that it had proved an instrument in the hand of God to bring her to her Saviour, especially Sister Wellcome’s writings, have proved a great blessing to her, and through the medium of the “ Herald” she and others are brought to a knowledge of the truth, and she, especially, has become decided to be henceforth a child of God.

My heart was touched on hearing good news from a far country from a reliable source, and on seeing the benevolent contributions of late in the “ Herald,” for the benefit of the poor, the following reflections arose in my mind: If we are permitted to contemplate in the kingdom of God the means by which God has brought us there, may there not be thousands there who will rejoice that they have read your humble, yet able sheet? And will not our brethren who have contributed for the aid of the poor find an abundant reward at the resurrection of the just? Truly it will be a day of reward and of rejoicing, such as we in mortal weakness and frailty cannot comprehend.—But in immortality we shall be able to comprehend the reward of the righteous. I am confident the “ Herald” will be wanted but little longer. We shall soon lift up our eyes upon “ the King in his beauty, and behold the land of far distances.” O glorious hope! My soul leaps forward at the thought. May God arm the watchmen for the last struggle, that they may finish their course with joy. I would that the weeping, entreating spirit might be upon us, that we might teach transgressors God’s ways, and thus sinners be reconciled unto him. May editors, correspondents, ministers, and brethren all feel the great responsibility that rests upon them. Brethren, “ the day goeth away, and the shadows of the evening are stretched out.” “ The day cometh, and the night likewise.” Yours, in hope of eternal glory through the mercy of Christ.

Sugar Hill (N. H.), Sept. 14th, 1849.

Extracts from Letters.

From East Kent (Ct.), Sept. 6th, 1849.

DEAR BRO. HIMES:—There are yet a few in this place who are looking for and loving the appearing of our Lord Jesus Christ. Of late we have had some precious seasons. Bro. E. Burnham, agreeable to his appointment, held a meeting here a few Sabbaths since, which, considering the circumstances, was well attended. Several brethren and sisters belonging to neighboring churches came in, who declared that they felt strengthened, and confirmed in the great truth, that the coming of Christ is at hand. Bro. B.’s discourses were of the most edifying, comforting, and encouraging kind, and I trust will be of lasting benefit to the cause in this place. Bro. D. T. Taylor passed through our place last week, and spent a couple of evenings with us, not a little to our edification and comfort. May God bless him with grace and strength according to his day.

My health at present is, and has been for some weeks past, quite poor. I looked forward to the tent meeting in Homer with much pleasure, intending to be present, amidst those who are in the van of our little army, and who are nobly devoting their lives to the cause of truth. I also anticipated with much pleasure meeting with friends from various parts of the land, with whom I formed a happy acquaintance last year while on my tour West. But ill health prevented this. And now, while the thought comes to my mind, that perhaps I never shall meet those dear friends again in time, it makes me more anxious for another tent meeting, not for the time when there shall be heard a great voice out of heaven, saying, “ Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.” —Rev. 21:3, 4. God grant that I may not be disappointed in that great day in meeting all my dear brethren and sisters, from the East, West, North, and South, to part no more. May God help you, my brethren, to gird up the loins of your mind, for we have, as it were, but an hour to fight, and all will be finished. Affectionately yours,

P. B. MORGAN.

From Hebron, Sept. 18th.

DEAR BRO. HIMES:—Our Tent-meeting at Cheshire was one of interest. There was quite a gathering of the waiting ones, who came up to this feast with hearts and hands to aid us in our work of giving the truth to our fellow men who are soon to be destroyed, unless arrested by the power of God, and brought to embrace Christ as their only hope. Many were convinced that Jesus is soon to come. Some came out, and confessed their faith in this blessed truth. One young man was led to give his heart to God, and I had the opportunity of baptizing one. Glory be to God. Bro. Hastings, Ludington, Campbell, and Burton were present, to assist in presenting the truth. Yours, in hope,

R. V. LYON.

From Roxbury (Mass.), Sept. 14th, 1849.

DEAR BRO. HIMES:—You will permit me to say that my attention has been called to an article recently published in the “ Herald,” entitled, “ Our Specific Work.” I would here state, that I have read the same repeatedly, with deep emotion and heartfelt gratification. I am happy also to learn that the above-named article is now published in the form of a tract. This is, I think, as it should be. By this means it may be scattered like the leaves in autumn, and with the blessing of God, I trust, will do much good. For one, I can truly respond to every sentiment it contains, and feel an ardent desire that it may be carefully read by all who are looking for

speedy redemption, and especially by those who are proclaiming the "everlasting Gospel" of Rev. 14:6. May minor things be laid aside, and all unite harmoniously in this important work, until it is finished, and the judgment sits. Yours, truly, N. BILLINGS.

Foreign News.

The *Cambria* arrived at Halifax Sept. 20th, bringing dates seven days later from Europe.

France.—The "Moniteur" publishes a decree reinstating ten Lieutenant-Generals and fourteen Major-Generals, who, after the revolution of February, were placed on the retired list of the army by the Provisional Government, and contrary to law.

Austria and Hungary.—Comorn and Peterwardein still hold out. The first is commanded by Klapka—the second by Kiss. The Russian General, Berg, had a long interview with the latter on the 23d. The result of which was that an Hungarian Major was sent to Gen. Haynau to arrange terms. The capitulation of the impregnable position of Comorn induces Klapka to demand good conditions.

A letter from Vienna, of the 31st ult., states that several of the Magyar chiefs had been executed. Among them are the ex-Minister of Justice, Pobobich, and Gen. Damiamich, who had been hanged, and Gen. Auffermann, who had been shot. Gen. Jowich gave up the fortress of Esseg. The Magyars had been taken to Vienna in chains.

The greater part of the Russian army had received orders to march towards Gallicia. The army of Gen. Rudiger was to remain at Miskolez and Grosswardein. Buda and Pesth are to have a garrison of 30,000 men.

The Hungarian corps of Perczel entered Orsowa, but the Turkish authorities would not receive them until they had laid down their arms.

Gorgey's surrender was known at Comorn on the 18th, and a summons was sent to the garrison either to follow his example, or to send in their terms of capitulation. The answer given on the 19th was as follows: "No official communication as to the position of affairs near the lower Danube and in the Banat has reached us, and until we know what has taken place there, we cannot, without incurring the charge of treachery to our country, consent to treat. In the name of the council of war. Klapka."

Those members of the late Hungarian Diet who had declared that the house of Hapsburgh had forfeited all claim to the throne of Hungary, and whom Russia handed over to the Austrian authorities, have been conveyed to Pesth.

Letters from Vienna state that the Emperor of Austria has pardoned Gorgey, and the latter has departed for Styria, where he intends for the present to reside.

The French Government has received assurances that the Russian army will be immediately withdrawn from Hungary. The Brussels Independent, however, states that they will leave 60,000 men there. Gorgey, with full pardon from the Emperor of Austria, has been escorted to Carinthia. It is said that the Austrian Government disapproves of Gen. Haynau's infamous orders holding whole communities responsible for the acts of individuals, not on the ground of the inherent injustice and barbarity of the proceeding, but because it is calculated to alienate instead of conciliate the people.

Cracow was in a state of excitement in consequence of a rumor that Russia intended to indemnify herself for her armed intervention in Hungary, by claiming part of Gallicia in the east, and in the west the city of Cracow and its territories.

The Deutsche Zeitung has letters from Pesth of the 31st ult., stating that in consequence of the heavy contributions which Gen. Haynau imposed upon the Jews of Arad, the Christian part of the population of that place declared that having always lived in peace and amity with the Jews, they would now join them in bearing their burdens. This declaration moved the latter so much, that, it is asserted, almost all the Jews of Arad became proselytes to the Christian persuasion.

The Vienna correspondent of the Times states that the draught of an alliance, offensive and defensive, to be formed between Austria, Russia, France, Bavaria, the Papal States, Naples, and, eventually, Sardinia, has been published by the Deutsche Zeitung.

According to the Cologne Gazette, the small fortress of Deva, in Transylvania, was blown up on the approach of the Russians, and every man perished.

The suspicion of false dealing on the part of the Russian allies, whether grounded or not in fact, is at Vienna daily growing more decided, and awakens a hostility in all classes against Russia, which shows that the humor even to go to war is not wanting were only the means at hand.

The Countess de Nesselrode, wife of the Russian arch-chancellor, died suddenly of apoplexy, at the baths of Gastern, in the Tyrol, on the 20th ult.

Italy.—Venice was taken possession of by the Imperialists on the 27th.

Rome.—On the 21st ult. Gen. Oudinot officially announced his departure from Rome. M. Savelli, the Pope's Minister of the Interior, has arrived and installed himself as head of the police, but entirely under the control of the French authorities. His first decree was regarding the paper money, and says that the state guarantees notes for their declared value, and imposes a fine and imprisonment on all who refuse to take them, when tendered for payment. A military commission has been established for re-organizing the Roman troops. All promotion since the 10th of November is annulled until

the commission shall have reported upon the conduct of each man, which if found satisfactory, will enable him to regain his rank. The triumvirate of cardinals has instituted a commission for the purpose of prosecuting the authors and accomplices of the outrages committed during the revolutionary periods against religion, its ministers, the majesty of the sovereign, and public security.

Gen. Rostellan has assumed the command of the French army of occupation.

On the 26th, the Austrian troops evacuated Novara, the last place which they occupied in the Piedmontese territory. The Sardinian troops took possession of the town from the Austrians, who crossed the Ticino into Lombardy on the same day.

Bills drawn by the Spanish Government on a town of Italy, for half a million of rials, for the payment of the troops forming the Spanish expedition, have been returned protested.

The Times correspondent states that the French Government and the Papal court are on very bad terms, and that a warm correspondence had passed between them.

The Opinion Publique, of the 6th, states that despatches have been received from Rome, announcing that the Pope has positively refused to return to Rome on the conditions submitted to him. The Constitutional states, on the best authority, that he has accepted the conditions, and will immediately return to Rome.

The French papers are agitating the question of prolonging the duration of the powers of the President for ten years. The measure is advocated by a portion of the Legitimist party.

Russia.—A grand te deum was ordered in all the churches of Russia, in honor of the success in Hungary. The Emperor of Russia was at Warsaw. The Grand Duke Michael had an attack of apoplexy at a review at Warsaw, on the 25th, and was not expected to recover.

Denmark.—The Danish Government had given official notice that the blockade of the east coast of the Duchy of Holstein is raised.

Switzerland.—Advices from Berne to the 1st inst., state that for some time past a report had been spread of a collective note from the three great powers of the North, in agreement with the French Government, to the effect that the canton of Neufchâtel must be restored to Prussia. Of the 10,000 political refugees that were in Switzerland, only 6000 remained there.

Germany.—A provisional arrangement has been concluded between Prussia and Austria on the German question. There is to be a directory, consisting of seven members for the confederation proposed by the cabinets of Vienna and Munich, and it is to hold its sittings at Frankfort.

The Frankfort correspondent of a London paper writes on the 31st, there is little doubt that a congress of princes will be held here in the course of the next week, for the purpose of finally settling the German question. The arrival of the Archduke John and Prince Carl of Bavaria, is confidently expected to-day. The Prince of Prussia received visits yesterday from the Dukes of Nassau and Saxe Meiningen. The Duke of Nassau returned this morning to Weisbaden. The Duke of Saxe Meiningen conferred with the Prince for more than an hour and a half. The Committee of the Oldenburg Chamber has unanimously recommended the rejection of the proposition to join the confederation proposed by Prussia.

Saxony and Hanover.—A letter from Hamburg states that part of the Prussian forces had left that city, and that the Prussian garrison had been reduced to 4000 men. The Prussian Government has addressed a circular to all that have not finally adhered to the federation which it proposes, declaring that it expects to receive definite answers before the 15th September, at which period it will consider the protocol closed, and proceed at once to the practical establishment of the confederation.

The fresh disturbances in Canada excited but little attention. "It may be the will of Heaven that Canada," says the London Times, "Having attained its maturity, should soon become independent, or embrace the fortune of the neighboring federation; but even in that case it will at least be our consolation and glory that our last act was to teach it self-government."

THE ADVENT HERALD.

BOSTON, SEPTEMBER 29, 1849.

To CORRESPONDENTS.—J. T.—The difficulty in those chapters is in not distinguishing between the figurative and the literal use of language. When CHRIST says, "I am the door," no one acquainted with the use of language is at a loss to understand, that he makes use of a figure by which he teaches that he is the way, the entrance. So in Isa. 35th we read: "An highway shall be there, and a way, and it shall be called the way of holiness." No one would understand this as descriptive of a beaten path on the earth, or a literal road. If not, then the lion and ravenous beast which will not be permitted to go up thereon, are not literal beasts. That whole chapter simply teaches, by expressive and illustrative figures, the joy, peace, and holiness which will characterize the heavenly state. To understand such language as referring to an actual road, on which wild beasts should not walk, would not only be doing violence to all rules of language, but would be un-

derstanding those words in a sense different from what such language would be used in all other books. The same is true of the other texts you refer to.—Rev. 21:1 you have entirely misapprehended. It does not assert that there will be no sea in the new earth, any more than it does that there will be no earth there, or heaven. It simply affirms that the first heaven, earth, and sea, were no more, and a new creation in their place. The former earth, heaven, and sea had passed away—were no more.

A. C. J.—Your letter, calling attention to an article in the New York *Baptist Register*, respecting the doctrines of the Bible brought forward as fables at a meeting of Adventists, was received, and we intended to publish it. Since then, however, we think the agreement at Homer will prevent a repetition of such things.

Persons in their own individual capacity have a right, humanly speaking, to pursue such course as they please, ever responsible to God. It would be unwise and cruel to deny to any the privilege of giving utterance to their honest convictions on all proper occasions, and sustaining their opinions by what they may deem appropriate arguments. There is, however, in all associated action such a thing as courteous and Christian bearing towards those with whom we are associated.

A brother asks if the California gold is the temptation referred to in Rev. 3:10? We think that has reference to spiritual trials. We cannot point him to the precise time to which that hour refers.

JOSEPH BIRD—The exposition of the Rich Man and Lazarus, to which you refer, is so silly, that its absurdity convicts itself. Any one who could be misled by it, would not be enlightened by a reply. All will see that it is the common Universalist view of it. See Balfour, Ballou, Whittemore, and others.

BRO. E. M. SMITH—While at Homer, we wrote to Bro. SMITH, requesting him to meet us at that place, or at any other place which might suit his convenience, and present the charges he had preferred against us, with the proof of their truth. He wrote a note in reply, stating that he could not meet us at Homer, but would at Canandaigua; and added:—

"The charges preferred I withdraw, and hope you will forgive anything which you have discovered wrong in me. I was actuated by the purest of motives; and do forgive. I have no hardness—no, nor never had—against you. Set the matter right before the brethren; and may God be honored, and our fellow men brought to repentance."

We freely forgive; and hope we may all be saved from misapprehension in respect to each other's objects and motives hereafter. Wherein we have done our brother any wrong, we ask his forgiveness.

BRO. KING HASTINGS—We have received a letter from Bro. H. MUNGER, stating that one DEXTER DANIELS—a person not countenanced by Adventists—has circulated statements attributing great wealth to Bro. HASTINGS, and accusing him of pecuniary motives in preaching—all of which are unfounded. He has a hard mountain farm, from which he comfortably supports his family, with the other aid he receives, is a devoted man, has the full confidence of his brethren, and is devoted to the cause. Such statements will do Bro. HASTINGS no harm where he or DANIELS is known. As the letter came too late for the paper, we give this synopsis of it, and hope it will answer all the purpose of the letter. If not, Bro. M. will inform us.

ERRATA.—In the report of the Homer Conference, the following errors occur:—In the preamble to the first resolution, instead of "dissenting church," read "degenerate church." In the address, instead of "Isa. 3:13-18," read "Jas. 3:12-18."

THE price of the tract, *Our Specific Work*, is \$1 50 per hundred—2 cts. single. We see in some instances the price has been erroneously printed \$1 per hundred.

BUSINESS NOTES.

G. W. Clement—See notice two weeks since respecting Harps. R. V. Lyon—Thank you for your kind remembrance. Your notice came too late for fast paper.

J. M. Orrock—Have sent your request to Bro. L. E. Woodworth—Have a supply of the Testament.

E. Benms—Do not find any books charged to you, or any sent since Feb. 1st. Do not recollect any order in May. If you now wish for them, please specify what ones.

D. Bosworth—Have balanced his account.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

GEORGE LOOMIS, of Malone, N. Y., stops his paper, owing 2 12

H. C. NEWMAN, of the same place, stops his, owing 2 22

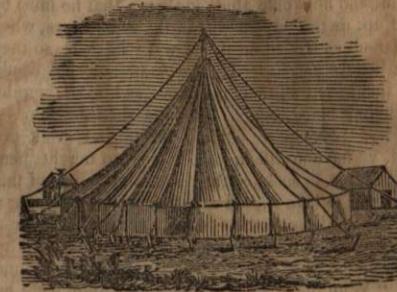
Total delinquencies since Jan. 1st, 1849. 78 44

A tent meeting will be held in Salem, N. Y., Oct. 2d, at 7 P.M., and continue over the Sabbath. R. V. LYON, A. BROWN.

A tent meeting will commence at Shipton, C. E., Saturday, Oct. 2d, at 10 A.M., and hold over two Sabbaths. Bro. E. and W. Burnham, and others, will attend.

I. H. SHIPMAN.

BIG TENT MEETINGS



AT PROVIDENCE, R. I.

Will commence Wednesday, Oct. 10th, and continue about a week. It is expected that Bro. Weethers, E. Burnham, D. I. Robinson, Himes, and others, will be present to aid in the preaching of the word. The tent will be erected near its former location on the west side of the river. Brethren and sisters in the vicinity are invited to come up and spend the week with us in this effort to promote the cause of our coming Lord.

P. SNOW, A. PEARCE, T. ADDENHAM, Committee.

IN BROOKLYN, N. Y.

Will commence Saturday, Sept. 29th, and continue one week. Bro. Himes and Weethers will give a course of lectures on the Second Advent. The Tent will be pitched on Washington-street, opposite the Brooklyn Institute, about half a mile from the Fulton and the Catharine-street ferries. Omnibuses run within a short distance of the ground. It is hoped that there will be a full attendance of the brethren in the vicinity.

I. E. JONES.

APPOINTMENTS.

BRO. I. ADRIAN will preach at Albany Oct. 10th; conference on Caldwell's Manor Oct. 12th, and continue over the Sabbath; Richford, Vt., the 18th; conference at Montgomery the 19th, and continue over the Sabbath; Essex the 20th; will Bro. Parker appoint a conference at Waterbury the 26th, to continue over the Sabbath; Woodstock the 31st; North Springfield Nov. 2d; Northfield Farms Sunday, the 4th, at 7 o'clock, except the conference.

BRO. D. T. TAYLOR, Jr. will preach as follows: At Granby, Mass., Sunday, Sept. 24th; South Hadley Oct. 2d; North Leverett, 3d; Northfield Farms, 4th; Vernon, Vt., 5th; Grafton, Sunday, 7th; Jamaica, 9th; Townsend, 11th; North Springfield, Sunday, 14th; Claremont, N. H., 15th; South Woodstock, Vt., 18th; Tunbridge, 25th; East Bethel, Sunday, 21st; West Randolph, 23d; Waitsfield, 25th; Waterbury, Sunday, 28th.

BRO. H. PLUMMER will preach in Lamprey River, N. H., the second Sabbath in Oct.

BRO. J. REYNOLDS will preach in the Methodist chapel in Warren, N. H., the last Sabbath in October.

BRO. GUNNER may be expected to preach at Providence Sunday, the 30th.

BRO. NICHOLAS will preach at South Reading Sunday, the 30th.

BRO. M. L. BENTLEY will preach at North Troy, Vt., the first Wednesday in October, at 6 P.M.; South Troy, the 5th; Johnson, Sabbath, the 8th; Burlington, the 10th.

BRO. N. BILLINGS will preach at Portland (Clark's Hall) Sabbath, Sept. 30th; Abington, Mass., the first Sabbath in Oct.; Marlboro, the second, and Holden the third.

BRO. L. D. THOMPSON will preach at Piermont, N. H., Sunday, the second; Cubot, Vt., the first Sabbath in October, and at Waldron the second.

ELDER B. LOCKE will meet the brethren in Marlboro' the last Sabbath in Sept.

MEETINGS.

A conference will be held in Lee, N. H., commencing Friday, Oct. 5th, and continue over the Sabbath. BRO. PLUMMER and J. PEARSON will attend. (In behalf of the brethren.) JOHN WILSON.

A conference will be held at or near the Methodist meeting-house, on the Oliverian Brook, in Haverhill, N. H., on Thursday, Oct. 1st, at 1 P.M., and continue over the Sabbath. BRO. REYNOLDS, Thurber, Davis, and others, are expected to attend.

A conference will be held in Tilton, N. H., commencing Friday, Oct. 13th, and hold over the Sabbath. BRO. COUCH, WESLEY BURNHAM and others are expected to attend. (In behalf of the brethren.) WM. S. HERSEY.

A conference will be held at North Fairfield, Vt., to commence Thursday evening, Oct. 4th, and continue over the Sabbath. BRO. J. CUNNINGHAM will attend, and BRO. D. H. WATKINS is invited.

A. STONE.

A conference will be held in Concord, N. H., commencing Friday before the second Sabbath in Oct. BRO. WEETHES will attend. Other brethren are expected.

I. K. PALMER.

A conference will commence at Sugar Hill, N. H., Thursday, Sept. 27th, at 10 o'clock, and hold over the Sabbath. BRO. EDWIN and WESLEY BURNHAM will attend. We cordially invite all who feel an interest in the great cause of the kingdom of God, to come and worship with us.

I. H. SHIPMAN.

BRO. C. S. COLLIER wishes his P. O. address given, Bethany, N. Y., Genesee county, where he has just removed. He wishes to get acquainted with the brethren in that vicinity.

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ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, OCTOBER 6, 1849.

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The Three Callers.

BY CHARLES SWAIN.

Morn calleth fondly to a fair boy straying
'Mid golden meadows, rich with clover dew;
She calleth—but he still thinks of nought save playing;
And so she smiles, and waves him an adieu!

Whilst he, still merry with his flower store,
Deems not that morn, sweet morn! returns no more.

Noon cometh—but the boy, to manhood growing,
Heeds not the time—he sees but one sweet form,
One young, fair face, from bower of incense glowing,
And all his loving heart with bliss is warm.

So noon, unnoticed, seeks the western shore,
And man forgets that noon returns no more!

Night tapmeth gently at a casement gleaming
With the thin fire-light, flickering faint and low;
By which a gray-haired man is sadly dreaming
Of pleasures gone—as all life's pleasures go.

Night calleth him to her—and he leaves his door,
Silent and dark;—and he returns no more!

Chardon Street Lectures. No. 15.

BY J. P. WEETHEE.

SESSION OF THE ANCIENT OF DAYS.

DAN. 7:9, 10, 22, 26; REV. 13:5-10.

The winter of 1842-3 was marked with signal efforts, which were generally attended with much success. Brn. Himes and Miller returned from the Newark meeting to the city of New York, where they commenced a series of lectures in the church corner of Catherine and Madison streets, where Geo. Storrs had been laboring with great interest for a number of weeks. An invitation was given for a course of lectures in the Methodist Protestant church in Anthony-street, under the care of E. Jacobs. At this meeting, where Bro. A. Hale attended, the pastor of the church and many of the members embraced the views. It was then thought that the cause in that city demanded the establishment of another paper. The "Midnight Cry" was published by J. V. Himes. It commenced as a daily paper, with N. Southard as its editor. Twenty-four numbers were published, and ten thousand copies of each number circulated, making two hundred and forty thousand copies. They were sent to all the post-offices in the land, and abundant harvest was the result. It was one of those papers which first attracted the attention of the speaker to the nature of this great mission. Then in charge of Beverly College, O., having plans of usefulness and honor in his pathway, he was suddenly arrested by the "Midnight Cry," "Behold! the Bridegroom cometh!!" From that time to the present no one can charge him with neglecting to proclaim the great truths of the mission. Though on friendly terms with the ministers of that church of which he was a member, he has ever felt it a duty to confine his labors to those duties connected with the great proclamation. During the same winter Brn. Litch and Hale visited Philadelphia, and other parts of Pennsylvania. A tract was prepared and published in German, and circulated among the German population. In February, 1843, Brn. Miller and Himes visited Philadelphia, where their labors were signally blessed. At the same time two ministers started on a Southern mission, and went as far as Richmond, Va. This effort was unsuccessful. Brn. Litch, T. Drake, and J. J. Porter visited Washington city. The truths were there blessed, and souls converted. At the same time the Advent cause was progressing at Cincinnati, O. A new paper was started at Philadelphia, called the "Trumpet of Alarm," edited by J. Litch. Nearly twenty-eight thousand copies were circulated. During this season Brn. N. N. Whiting and F. G.

Brown embraced the doctrines, and began the proclamation with power. A paper, called the "Second Advent," was also commenced at Cleveland, O., by Bro. C. Fitch: also a paper in Canada East. The passing by of the several dates for the ending of the 2300 days did not seriously abate their efforts, when the attention of all was directed to the tenth day of the seventh month as the point of time at which the Saviour would certainly appear.—Before we describe those events suffer us to call your notice to the fruits of that period now described. The moral state of Zion could be said to have improved. All the churches complained of their much leanness, and even appointed fasts, that God's Spirit might again visit them. They did not see that the rejection of the great truth of the coming Bridegroom, was calculated, as of old, to bring ruin upon the re-jectors. The churches, during this whole period, exhibited the strongest dislike to the doctrine, with all its advocates. Some of their most talented men took the field against the views. In 1840 Mr. J. Dowling's work appeared, in which he reviewed Mr. Miller. This work was a feeble effort to sustain a weak position, as will be seen by the review of it by J. Litch. Many other productions of a similar kind were issued from various religious periodicals. The efforts put forth by the friends of the cause were extraordinary. When we consider the number and learning of our public speakers, the multitude and intelligence of our enemies, the vastness of the field, the amount of labor, and the poverty of those who were to sustain the cause, we are persuaded that they were aided by the Divine Being. This was still further manifested from the number of sinners converted to Christ. From thirteen meetings there were 1750 reported conversions. In nearly every church where the doctrines were proclaimed without opposition, revivals followed. The subjects of this proclamation were, the advent of Christ; the resurrection; the judgment; the kingdom of Christ to be set upon this earth restored; no Millennium till after the advent; nor any return of the Jews but the seed of Abraham to the true land of promise; the fall of Mohammedan supremacy, and the dejection of the supreme power (civil) of the Pope, and the end of the 1260 days.—All these facts will serve to identify this body, with the proclamation under contemplation.—Their journeyings, their sermons, and their publications, demonstrated their zeal and activity. We now pass to the third period.

The third period—from the tenth month to the present time—A. D. 1844 to 1849—five years.

This period was ushered in by an extraordinary movement. It was proclaimed that on the tenth day of the seventh month (Jewish), which was about the 22d of October, 1844, our Saviour would come in all the glory of his Father. The proof had been presented as early as March, 1844, but did not take hold of the minds of Adventists generally, until an article was issued on the subject by G. Storrs. The belief flew like electricity. As the time approached, the excitement became intense.—Masses assembled to hear the world's doom, and were variously affected. So great was the movement in many cities and large towns, that the city authorities closed the places of public assembly. Many of us, we may safely say, acted out our faith, and many scoffers showed their faithlessness.—A true picture of the moral condition of the mass, on whom that day will finally come. The time came, and passed, and no Saviour appeared. The disappointment was too great for many to endure without very serious results.

The results of the movement are variously

estimated by each person, as his feelings, fancy, or reason, might dictate. A few took the ground that the entire movement was a delusion of the devil, or the effects of animal magnetism, and deserted the cause, and ceased to proclaim the near advent of the Saviour, as they had formerly. A second class saw in every part of the movement the finger of God, and concluded that the Saviour had come, and the door of mercy was shut. A third class concluded that there was an error in time, and went on as before, proclaiming the "hour of his judgment come." The last two classes were the most numerous and active. Those who held to the views of the "door shut," sent forth numerous publications, which circulated their views. A few years, however, have numbered these productions with the "things that were," and the sentiments have nearly disappeared. The "Signs of the Times," now the "Advent Herald," soon after the "tenth day," again appeared, and has continued the even tenor of its way to the present time. Other publications have been sent forth, which have served to keep alive the great proclamation. In June, 1846, Mr. J. V. Himes, in company with F. G. Brown and R. Hutchinson, visited England and Scotland. Their mission, which continued over six months, excited much interest, and there are still some fruits of their labors. A mission was undertaken to the West Indies, by L. D. Mansfield, which resulted in good. The tenth day movement has, to my mind, been attended with disastrous results, so much so, that when I am asked of its nature I am compelled to say, "An enemy hath done this." In so speaking, I by no means doubt the sincerity of any, but I have long since learned that a person may be honestly deluded. Questions have arisen which have alienated the affections of many, and which for a time have hindered the progress of the proclamation.—How much injury some of these subjects have accomplished will be known only in the revelations of the final day.

So far we have endeavored to trace the history of this messenger. We come to enquire, Does this class answer, in character and commission, to the symbol-messenger? For a more full account of the features of resemblance we refer the audience to the work entitled, "Armageddon," and also the tract recently published, entitled, "The Last Hour," or "Our Specific Work." We dwell on this fact, as some have not taken the trouble to examine our history as a people, in view of the position here taken, viz., that we are that body (at least in part) who answer to the messenger seen by John, and named in Rev. 14:6, 7. Many expositors explain that text as we have, but do not apply it to any particular body now in existence. On the proclamation of this messenger Mr. Lord, in his "Theological and Literary Journal" for October, 1849, thus remarks: "Another predicted agency of great moment that is to be exerted far more conspicuously than hitherto, is the communication of the gospel to the nations, and warning that the hour of God's judgment has come. The message of the angel flying through mid-heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, was, 'Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' That warning has been but very slightly uttered as yet. Those who have gone to communicate the gospel to apostate Christians, Mohammedans, and the heathen, with few exceptions, do not even believe that the hour of God's judgment is at hand; but hold that it is to follow, instead of preceding the conversion of the world!" and also, that those missionaries are to be converted to the truth of this proclamation. If that body of proclaimers is now in being, uttering the message above stated: and the missionaries, as a body, and those who believe in the world's conversion, before that event—the hour of God's judgment—can come, are not believers in the truth of that proclamation, and cannot, therefore, be that body, will Mr. Lord please inform his readers where that body may be found? If those who for years have been uttering that message are not that messenger, who are?—Has the world been hearing a cry without a

crier? (!) If Mr. Lord had been a reader of the "ADVENT HERALD" for some years past, he would have recognized a body who have long been engaged in announcing to mankind that proclamation—"The hour of his judgment is come." If that body called Adventists are not the messenger of Rev. 14:6, 7, will he give us the description of another body, who are uttering the proclamation. We desire all to understand our position. 1st. That the messenger of Rev. 14:6, 7 symbolizes a body of persons who utter, "Fear God and give glory to him: for the hour of his judgment is come." 2. That that body is now on the wing uttering the message. 3. And that we, as Adventists, are that body. This body has filled every feature which he has ascribed to the symbol-agent, so far as their agency has been extended. The class of teachers here introduced are missionaries in the fullest sense.—No persons have done so much in proportion to their means in spreading that pure gospel which is described by Mr. Lord. "We, as a people, against missions?" We, who are ever on the wing scatterie the glad tidings of our coming King, against missions? We, who are devoting our time, our talents, our whole being to the duties of the most exalted mission the world has ever heard, opposed to missions?—Will it be said that the messenger flying through mid-heaven, with an everlasting gospel to proclaim to every nation, kindred, tongue, and people, is against missions because he utters the "hour of God's judgment come," instead of the world's conversion? It is time that the true position of Adventists be understood. We are a missionary people. We are proclaiming to all the words of our commission. With this proclamation we have entered upon our work—calling to our aid all associated truths. We turn not aside from our mission. Our commission is not local. It is to all. We are in haste—we fly. The danger is great—we cry. In this proclamation have we, as a people, been engaged for many years. Though we have had seasons of great trial—though our adversaries have made use of every means to divert us from our definite work, we still exist, and, as a body, are uttering the same unwelcome message. Our efforts have been unremitting. With the same means no people have made one tenth the exertion in the cause of missions. Our public ministrations have been far more severe than those of any other class of ministers. Their results have been about 20,000 professed conversions to Christ; an unusual examination of the word of God, and a consecration to the work of spreading the everlasting gospel. From our offices publications have flowed profusely. From the single office at Boston nearly two millions of papers have been circulated, besides tracts and other publications, thick as autumnal leaves. Other offices have contributed to the cause. We may safely estimate all the publications which have been circulated on the subjects connected with the proclamation at more than four millions!—More than three millions of assemblies have been addressed, and nearly ten millions of persons have heard the voice of this messenger. We do not pretend that our work is ended; nor will it be until the coming of our King shall call us home.

We would, in conclusion, urge upon all the duties of this solemn cry of "the hour of God's judgment come." Let the world hear our voices, and learn the nature of our proclamation. May we ever feel that our work is not ended, as long as we have a pen, or a voice: and that God requires us to offer ourselves wholly to the work of the great proclamation.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

Our object thus far has been to unfold, as distinctly as our compelled brevity would allow, the peculiar features of Mr. Lord's theory in regard to the figurative and symbolic language of Scripture. We have viewed his principles mainly in the abstract, reserving to a subsequent page the display of their practical bearing in the interpretation of the holy volume. That he has investigated the nature and genius of tropical speech with great assiduity, that he has more nicely discriminated the various species of figures, and more acutely analysed their several functions and laws, than any former writer on sacred tropology, it is probably no more than just to admit. We would not detract from any real value which his labors may possess. We give him credit for a certain accumulated aesthetic sense in dealing with the rhetorical elements of the inspired writings,

and this keen perception, coupled with a powerful logic and a strict adherence to his pre-established data, has enabled him to detect and expose the fallacies of many of his predecessors, which he does not only with a master hand, but also with the air of one whose tender mercies do not offer any very strong protest against the most unflinching vivisection of his subjects. In forming this judgment of what he has accomplished, we contemplate him as occupying and acting upon the same plane with the great mass of commentators and critics—the plane of the literal sense, which is far below the lofty level gained by the Newchurchman. [Note 1.] He looks down from his spiritual eminence upon the battle-field on which Mr. L. is engaged with his opponents, as did Moses, Aaron, and Hur upon the Amalekites and Israelites warring in the vale below, albeit with far less interest as to the issue of the contest. He can deem it a very easy matter for our author to discomfit a legion of mistaken expositors by hurling at them his exegetical missiles, or by conjuring up against them the ghosts of murdered metaphors, of bleeding symbols, of maimed allegories, and of halting *hypocatastasee*. But when the victory is achieved, what trophies are won for truth?—What positively new light is shed upon the inner mysteries of Revelation? What clew is put into our hands to conduct us to the mind of the Spirit in those higher oracles whose burden is the workings of the regenerate life and the soul's conjunction with its Divine source? [Note 2.] Mr. L. may demonstrate that a host of his predecessors in the department of prophetic interpretation have been wrong, but it by no means follows from this that he himself is right. He may have pointed out the rocks—the *immane dorsum*—on which others have split, and yet a beacon may be necessary to warn the unwary off from the quick-sands that beset his own track. Indeed, we incur little hazard in the attempt to show that in many instances Mr. L. has himself fallen into the very errors for which he castigates so severely most of his predecessors. While he declaims against rash and arbitrary constructions, and a disregard of first principles, it were easy to adduce proof that he again and again lays himself open to the same charge. The sequel of our remarks will free us from censure on the score of making gratuitous assertions. Our object, however, at present is to put to the probation the soundness of some of his prominent principles. We would see whether, between him and his opponents, it be not "each claiming truth and truth disclaiming both."

It is evident that nothing looms up to the view of Mr. L. with more imposing grandeur than the law which he regards himself as having established in respect to the *symbol*, to wit, that the agent, or action, or object denoted by the symbol should be of a different order from the symbol itself. "The first great law of symbolization is, that the symbol and that which it symbolizes, are of different species or orders." This canon he considers as carrying with it the authority of revelation itself, inasmuch as the inspired interpretations of the symbols occurring in the prophets will always be found to conform to it. This law of symbols, therefore, he holds to be a revealed law, entitled to the same reverential regard with any other portion of the body of Scripture. He does indeed admit exceptions, but these he contends do not invalidate the principle, as they grow out of the exigency of the case, and occur only where no analogous representatives could be found, as in regard to the Lord himself, to the spirits of the martyrs, the saints raised to life, &c. Granting now an intrinsic truth to this canon, how far does it go to furnish a satisfactory solution of the problems of prophecy? From its very nature the law is negative, and not positive. It merely enables us to say that a given symbol does not represent a given subject, but does not itself inform us what it does represent. It is a chemical test which detects a spurious coin, but does not precipitate a genuine one. It is a staff which wards off enemies, but not a magic wand that summons aiding spirits. It is a fan that winnows away the chaff, but not a measure yielding good grain. By means of the principle Mr. L. may expose fifty false interpretations without establishing one true one. We do not deny that there is something gained even on this score. [Note 3.] It is well to have a criterion that shall enable us at once to reject a false construction, but it would seem that a rule of such vaunted value should enable us to do more than this. A canon of interpretation of which it can be said, that "the axioms

and definitions of geometry, algebra, or fluxions are not more adequate to the solution of the problems of these branches of knowledge, than are the means which the prophecies of Ezekiel, Daniel, Zechariah, and John furnish to the explication of their visions," ought to be capable of yielding results of a far more positive character than any thing we have yet found in the specimens of Mr. L.'s symbol-craft in any of his works. Yet for this rule he claims the sanction of divine authority, and has given a list of 148 *interpreted* symbols out of the grand total of 415, which he says comprises the whole number employed in the Scriptures. These interpreted cases, he contends, are amply sufficient to indicate that the laws by which they are framed are the laws universally of the several classes of symbols to which they are applied. No reason exists for declining to take them as exemplifying the laws of symbols in all cases. There are no other laws of symbolization revealed in the prophecies, nor any symbols that are known to be employed on different principles. This certainly is building a very high fence around one's theoretical manor-grounds. It remains to be seen whether it has any pregnable points. For this purpose we present the reader with several specimens of his interpretation.

In the second number of the "Theological and Literal Journal," Mr. L. has given an extended list of the symbols occurring in the Scripture, amounting, as was observed, to 415 in all. They are arranged alphabetically as follows:

Abyss in the earth.—Rev. 9:1, 2, 11; 20, 13.
Abyss of waters.—Rev. 11:7; 17: 8.
Air.—Rev. 9:2; 16:17.

Altar of incense.—Ezekiel 41:22. Rev. 8: 3, 5; 9:13; 14:18.

Aitar of sacrifice.—Ezek. 9:2; 40:47. Rev. 6:9; 11:1.

Ancient of Days.—Daniel 7:9—13.

Ancients of Israel.—Ezek. 8:11, 12; 9:6.

Angels.—Daniel 7:10; Rev. 5:11; 7:1, 2, 11;

8:3—5; 9:15; 10:1; 12:7, 8; 14:6, 8, 9, 15, 18,

19; 18:1; 19:17.

Angels that have fallen,—Rev. 12:7, 8, 9.

Angel of the star and pit.—Rev. 9:1, 11.

Apostles.—Rev. 18:20.

Arches.—Ezek. 40:16, 22, and many others.

Ark of the covenant.—Rev. 11:19.

Armageddon.—Rev. 16:16.

Armies of heaven.—Rev. 19:14, 19.

Armies of the kings and wild beast.—Rev. 19:19.

Artisans.—Rev. 18:22.

Attendants, as assisting priests or servants.

—Zech. 3:4, 5, 7, 8.
Balance.—Ezek. 5:1; Rev. 6:5.
Bands.—Ezek. 4:8; Daniel 4:15, 23.
Bank of the river.—Ezek. 47:7, 12; Rev. 22:2.
Barley.—Rev. 6:6; Ezek. 4:9.
Battering rams.—Ezek. 4:2.
Battle.—Rev. 16:14; 20:8.
Bay.—Zech. 6:3. &c. &c.

How is it that Mr. L. should have thought of limiting the number of symbols to 415, we can hardly imagine, when we will pledge ourselves at any time to add, in the space of one hour, one hundred to the list that are just as well entitled to a place as those which he has selected. At any rate, if their claim is disputed, we will engage to show that it is upon the most arbitrary grounds. By what rule shall the following, for instance, be excluded? serpent, arrow, Balaam, Babylon, Egypt, bride or wife, Canaan, &c., &c. [Note 4.]

But waiving this, let us look at some of the interpretations which he exhibits as given by the Spirit of God of several of these symbols.

Daniel 2:31—45. The stone cut out of the mountain without hands "symbolizes the kings whom God is to establish in his kingdom."—But who are these kings? Are they literal or figurative? And how do the "kings" differ from the "kingdom," which, instead of kings, is expressly declared, 5:44, 45, to be symbolized by this inconoclastic stone:—"The kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand forever." It is a kingdom which is to destroy the image.—[Note 5.]

Daniel 4:10, 12, 22. "The tree denotes Nebuchadnezzar; its height and beauty, his greatness and conspicuity; its fair leaves and branches, his splendid habiliments and badges." We find not the slightest hint that the leaves and branches of the tree represent the royal attire. Moreover, if, as our author says, beasts and birds represent the king's subjects, of which, by the way, we are not informed by the interpreting angel, what is to be under-

stood by the birds dwelling in the branches of the symbolic tree? Did his subjects lodge in the folds of his garments? [Note 6.]

Daniel 7:9. The "Ancient of days" is a symbol of the Most High. But why is not this a direct denomination instead of a symbol? Did the prophet actually behold some symbolic personage who was primarily intended by the title? If so, in what form? In that of a venerable man with snowy locks and aged mien? But this would be to contradict the position so expressly assumed, that no created being can be properly made a representative of the Most High. "The same reason that renders it unsuitable that the Redeemer should be symbolized by a created agent obviously renders it improper that God the Father should be represented by a creature." We wait therefore for a declaration of the sense in which the "Ancient of days" is a symbol denoting God the Father, or the Most High. Why is not God Shaddai or Almighty as much a symbol of Jehovah, or the Son of Man a symbol of Jesus, as the title before us a symbol of the Father? [Note 7.]

Zech. 1:8—11. "The horsemen seen by Zechariah are interpreted as symbolizing those whom God sent forth to traverse the earth as ministers of the gospel, and the effect of whose ministry was, that the earth sat still, or its population was at rest." This Mr. L. gives as the inspired interpretation of the angel, which is singularly enough qualified in his report by a *doubtless*, which scarcely hints at a *doubtful*. The fact is, however, the horsemen are not affirmed to be ministers of the gospel, nor do competent authorities acquaint us with any period of gospel-history when such an effect was produced by the preaching of the Word. If it be said that the period is yet future, we demand the reasons for the averment, for nothing would seem to be more evident than that the whole chapter refers to substantially the same order of events as that indicated by the scattering power of the four horns, which Mr. L. himself interprets of the Babylonians, Persians, Greeks, and Romans. As then the assigning of the sense of gospel-ministers to the symbol of the horsemen is wholly gratuitous, this case can have no force as an example of the inspired interpretation of symbols.—[Note 8.]—(To be continued.)

Note 1.—The lofty level from which the Newchurchman looks down, our readers are aware, is, in our estimation, a sublimated spiritual position, which has no basis in the letter of the word. Having no *foot-hold* for his feet, he may float awhile on fancy's wing, or enjoy an unreal elevation, but give us "the plane of the literal sense," from which we are in no danger of being at any time precipitated.

Note 2.—If Mr. L. points out errors, he may enable us to avoid them, even if we do not follow when he may himself be wrong.

Note 3.—If there is in this an admitted gain, let us receive it and be thankful therefor, even if all we could wish is not gained.

Note 4.—We are surprised that Professor BUSH should ask this question, with Mr. LORDE's rule before him. Does he not see that Mr. LORDE distinguishes between resemblances presented in vision? Let a serpent, arrow, &c., (bride is unnumbered in Mr. L.'s list,) be presented to the eye in vision, and they become symbols; but when used as standing for themselves, or as verbal illustrations, they are literal, or metaphorical, as the case may be, without coming within his rule of symbols.

Note 5.—Certainly, the kingdom of God, which will take the place of those kings and kingdoms, seem to be used interchangably in the visions of DANIEL. We therefore think Mr. LORDE is in error in understanding only the kings as symbolized by the parts of the metallic image. We understand them to symbolize kingdoms. Our view of them, is consequently not open to the objection brought against Mr. LORDE's.

Note 6.—Here is a trifling incongruity. With our exposition, that the branches of the tree symbolize the departments of his power, the incongruity is removed.

Note 7.—If the symbol is denied, thus instead of there being a scenic representation of

the session of the Ancient of days, the reality then transpired. Does Professor B. adopt this conclusion?

Note 8.—In this, and in the following paragraph our expositions have avoided the difficulties brought against Mr. LORD.

Democracy and Conservatism.

At length a pause has come in the Revolutions of Europe, which impels the mind of every thoughtful observer to measure back the events of the last two years in order to gather, if so it may be, some insight, more or less distinct, into the events of the coming time. The kingdoms of the earth have been shaken. The old Powers of Europe have been brought to the very brink of destruction, and after reeling to and fro under the gigantic blows heaped upon them from every side, have at length begun to recover strength and make a successful stand against the rushing tide that threatened to engulf them. Democracy, breaking forth with the unnatural and convulsive energy of madness, has striven to make good its position by every variety of means—by war, by insurrection, by privy conspiracy, by external force, by internal commotion; and after approaching to the verge of triumph, nay, after having in more than one instance actually achieved a victory, has for the present ended by demonstrating that convulsive, furious, and phrenetic enthusiasm is not organic strength, and even where it is for a time all-powerful to pull down, is not fitted for the more arduous work of building up a new edifice on the ruins with which it has labored, not unsuccessfully, to strew the ground.

Hungary has fallen. The last hopes of Poland are shattered to pieces. German propagandism has undergone a signal discomfiture. Piedmont has bitten the dust. Lombardy is reconquered. Venice has capitulated. Sicily and Naples brought under the sway of their old masters. Italian revolutionism has seen its latest citadel battered to pieces by French cannon within the walls of Rome. And in France itself, where a sham commonwealth has taken the place of a sham monarchy, Conservatism sternly represses the panting and exhausted monster, and coolly speculates on the next phase of the shifting scene, and how best it shall destroy the form which, for the present at least, it has deprived of all living substance and reality.

All this is patent even to the bodily eye. Nor, indeed, the old state of things, but as near an approach to the old state of things as circumstances will permit, has been everywhere restored, or is in the process of restoration. Democracy has had a fair field for itself; has had many chances in its favor; has taken old authority by surprise; has fallen upon it in its hour of weakness; has enjoyed the advantages of opposing all the energies of a frontier enthusiasm to the colder and more formal resolution of self-interest and State necessity; and yet has been beaten, and throughout the whole breadth of Europe can hardly so much as raise its head.

The victory has been gained, but every one asks, What is to follow? To what account will the victory be turned? Is that which we now behold a final triumph? Is Conservatism indeed placed in safety? Has Democracy received its death-blow, and may Europe once more breathe in safety, lie down in ease, and calmly anticipate peace and order for one or two generations to come? It would be so comfortable to indulge in the blissful visions if only it were possible. It would be so pleasant to resign oneself to a careless and indolent security if anything were really secure. It would be so delightful to repose on the topmost bough of triumph if only the sea would cease its everlasting swell, and the tumult of its waves could be hushed.

But, alas! this is a world for toil, and not for ease. Six days shalt thou labor, and only on the seventh shalt thou take thy rest. And when the seventh passes away; when the era of peace—brief in the history of the world, though it sometimes endures for two or three generations—is rudely broken up; then come once more the days of labor; of ceaseless anxiety; of fighting within and without; of hard, manful struggle in that chaotic combat to which this sinful world was doomed from the moment of the Fall.

It requires, we think, no profound perspicacity in the mind of any man who is not a member of the Peace Society, to discover that our day is not that of peace; that our lines have not fallen in those pleasant places when slum-

ber seems to be the chief mission of man; that without an awful dereliction of the most obvious duty we cannot abandon ourselves to imaginations of peace, with sunken rocks beneath our keel and breakers on a lea shore.

The Conservative element has triumphed for the moment, but it has done—what? What has it done? Who knows? Who can tell us? Who can solve the riddle of this unquiet time? Europe has been convulsed so long because the minds of men were disorganized: has Conservatism made them organic? Thrones were tottering, kings in exile, and streets clothed with barricades, because men had lost their reverence for thrones, ceased to worship kings, and found that the streets along which they paced to their daily avocations did not lead them to any end in which they could believe. Let loose for the moment, their actions presented the outward image of this rooted disbelief, and against their will they have been scourged back into the old ruts along which their former life was passed. Conservatism has done this; has done it in fear and trembling, not with hope and faith; has done it dreading everything, but believing nothing. And having done this, has it done anything to cure the inward anarchy from which it suffered? Has it made itself reverenced? Has it begotten a faith in its own nobleness? Has it implanted a new principle into the obedience of nations? Has it brought about any higher submission to its commands than that which the impenitent assassin pays to him who handles the guillotine?

Of course it cannot have completed any such triumph, because such triumphs are not the work of an hour, or a day, or a year. But has it begun to do this? Has it made a commencement of breathing a new principle into Europe, and scattering abroad the seeds of a harvest to be reaped hereafter? Alas! no. It has neither taught men anything good, nor untaught them anything evil. It has learned a Gospel, indeed, which was written by one of the wise men of this time, and which bears date the January of 1849. We mean the Gospel of M. Guizot, set forth in words in his "Democracy in France;" a Gospel wholly prescriptive, coercive, negative; which preaches to all men of Conservative tendencies the duty of standing by one another, and notwithstanding revolutionary violence, but gives them no direction whither they should move, or what end they should strive to attain. All this has yet to be done; or rather has to be begun, for hitherto it has not had a beginning. What we have got at the present time is a truce in the conflict, not a victory, or an end of the battle.—*Lodon Tablet.*

Popular Errors. Signs of the Times.

(Continued from the Herald of Sept. 22.)

Bro. WARD:—The second reason which we assign for rejecting the doctrine of the world's conversion is, That the state of things which is predicted to take place, is one of universal holiness; and yet the prophets assured us that great systems of wickedness will exist upon the earth until the judgment day; therefore, until that event, universal holiness cannot prevail.

I am aware that some recent writers have attempted to establish the position that the millennial state is not one of complete holiness, but that all nations would simply become Christianized, as England and the United States are at present: but this would not fulfil the prophecies, and is totally inadmissible. We insist that if those predictions of millennial glory found in the Bible are to be appropriated to a period antecedent to the advent of Christ, they must be allowed their full import; and when the holy prophets say—"The earth shall be full of the knowledge of the Lord as the waters cover the sea;" and, "They shall not say every man to his neighbor, and every man to his brother, Know the Lord, for all shall know me from the least even to the greatest;" and, "Thy people shall be all righteous;" and again, "As truly as I live, all the earth shall be filled with the glory of the Lord." I say, when we find such declarations as these, we cannot admit that, were the whole world like England and the States, there would be a fulfilment of these glorious predictions.

Are England and the United States "full of the glory of the Lord?" Have we no occasion to say—"Know the Lord?" Surely, he must be a mad-man who would say that England, with all her oppression of the poor—with all her intemperance, and pauperism, and crime, and ignorance—is full of the knowledge of God. And who thinks of the millions of oppressed

bondmen in our own country, who are for the most part deprived of civil, and religious, and social rights, would admit that this land is "full of the glory of the Lord;" or that there is no occasion to "to teach our neighbor or brother—saying, know the Lord?"

A man may not, it is true, say to his enslaved brother, "know the Lord," and "they shall not teach every man his (enslaved) neighbor;" but for a very different reason from that assigned by the prophet, "because all know him from the least to the greatest;" but because if they do teach them, they shall be confined in the penitentiary.

What a glorious millennium we should have, if all the world should become as evangelical as the United States! I wonder if the Sultan of Turkey could be persuaded to adopt American slavery, even after he had exchanged Mohammedanism for Christianity!! We can hardly believe that man sincere, who claims that a state like that which exists in our country, would fulfil these prophecies which we have quoted, were it to become universal.

But why has this theory been adopted? Because it has been seen that the wicked and righteous will both exist upon the earth until "the end of the world."—See Matt. 13:30, 38, 43. Therefore these promises must be dwelt down to meet the emergency.

We have however quoted language which cannot be thus frittered away; and we must insist that the obvious import of those promises is, that there will be a period when "God's will shall be done on earth as in heaven." Now we propose to show that this cannot be until the second coming of the Lord and "the perdition of ungodly men;" until the gigantic systems of wickedness, which have existed for ages, shall have been destroyed by the avenging stroke of Jehovah's sword, when his "hands take hold on judgment."

Case 1st.—In Daniel 2d we have the record of a vision, or dream, which was seen by the king of Babylon, and explained by the Hebrew captive Daniel; which was given by "the God of heaven," for the purpose of showing "what would be in the latter days." In this vision the history of the world is represented by a gigantic and terrible image, composed of four metals and potter's clay. The head was of gold, and was symbolical of the Babylon Empire.—Daniel 2:37, 38. The breast and arms were of silver, and represented the Medo Persian Empire.—Dan. 5:28. The belly and sides were of brass, and denoted the Grecian Empire.—Dan. 8:20, 21. The legs were of iron, and symbolized the Roman Empire in its strength and unity.—Luke 2:1. And the feet and toes which were partly of iron and partly of clay, the Roman Empire in its divided state.—Dan. 2:41, 43. The end of this image is destruction, and not conversion. Its doom is written in characters as distinct as those emblazoned upon the wall of the haughty monarch of Babylon, when "he was weighed in the balance and found wanting, and his kingdom was numbered and finished." After describing the image in detail, the prophet announces to us its fate, and in symbolical imagery foretells the process and agency by which this monster shall meet his doom.—"Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

Let it be remembered that the stone does not change the substance of the image to itself—as would be the case if the kingdoms were to be converted.

Let another thing be observed. The process of destruction of the image is not commenced until "the feet and toes" are formed, which denote the divided and wicked state of the fourth Empire, Rome—and this did not occur until the 4th century of the Christian era, and the ten toes were not all developed until the latter part of the 5th century.

Please also observe, that the toes are not smitten by the stone at their first development, for it is said, (Dan. 2:43, 44,) "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, [a process of changes, but no union even] as iron is not mixed with clay. And in their days [margin] shall the God of heaven set up a kingdom, which shall never be destroyed, and

the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms, and shall stand forever."

The popular view of this subject is—That at the first advent of Christ, this kingdom (which is spiritual in its character) was established, and that the process of smiting is the preaching of the gospel, which will be continued until the whole world will be brought under its influence, i. e., be converted. To this theory there are insuperable objections.

Objection 1st.—Is based upon the discrepancy in respect to the time of establishing the kingdom. The stone which symbolizes "the kingdom of God," smote the image upon the feet and toes, but they were not formed until hundreds of years had elapsed from the first advent; it is therefore a gross anachronism to say, the stone smote the image on the feet at the first advent. Again, the interpretation tells us that it is "in their days (speaking of the toes of the image) the God of heaven shall set up a kingdom;" so that the kingdom could not have been even "set up" until the division of Rome. We might as well talk of the United States being conquered by Charlemagne, as of the conquest of the divided Roman Empire by Christ at his first advent.

Objection 2d—Arises from the fact, that the preaching of the gospel is not represented by this imagery. The stone smites the image and breaks all its parts "to pieces together." "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," says the prophet. How such language can be applied to the slow process of preaching the gospel, I am unable to say. And it is worthy of remark, that during the period of eighteen centuries, while, as has been alleged, the "smiting" of the stone upon the image has been in progress, the image itself has smitten to death about 50 or 60,000,000 of the subjects of this "spiritual kingdom," so that the "smiting" has been all on the other side.

Objection 3d.—If the preaching of the gospel is indicated by the stone smiting the image, then the image will be preserved; but the prophet says, the various portions of the image were broken in pieces, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them.

Objection 4th.—The kingdom which is to be established is eternal in its duration, while "the spiritual kingdom," as it is called, can only last for a millennium at most, and then instead of not being "left to other people," (as the prophet says of this) it will give place to a wicked and corrupt generation of men; who shall be found at the judgment as desperately depraved as the antediluvians or Sodomites.—Matt. 24:37, 38.

Objection 5th.—Christ never intimated that he established the kingdom of God at his first advent. "It is at hand" "draweth near," &c. &c.; but when "they thought the kingdom of God would immediately appear, he spake a parable," which showed that it would not appear until his second coming, (Luke 19:11, 27,) when it would be established, and his enemies "slain before him," not converted.

Objection 6th.—Early Christians did not, except the kingdom until the second advent. Says Theodoret, Bishop of Cyprus, an illustrious ecclesiastical historian in the 5th century, "Since then the former visit of our Lord did not destroy Roman sovereignty, it remains that hereby we must understand his second appearing. He who is already the stone cut out without hand, in his second coming will smite the image on its feet of clay; i. e., he will appear in the very end of the iron kingdom, when it has already become feeble, and will destroy all these sovereignties, and consign them to oblivion, and give unto the worthy his own everlasting kingdom." This image will exist then until the judgment, and of course universal holiness cannot precede that event.—*Impartial Citizen.*

L. D. M.

AN INCH OF TIME.—"Millions of money for an inch of time," cried Elizabeth, the gifted, but ambitious Queen of England upon her dying bed. Unhappy woman! reclining upon a royal couch—with ten thousand dresses in her wardrobe—a kingdom on which the sun never sets, at her feet—all now are valueless, and she shrieks in anguish, and she shrieks in vain, for a single "inch of time." She had enjoyed threescore and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride, and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she, who had wasted more than half a century, would barter millions for an "inch of time."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, OCTOBER 6, 1849.

Address of the Homer Conference.

PERSONAL HOLINESS.

We feel constrained by the love of CHRIST to endeavor to stir up your minds to this all-important subject. And in attempting to do this, we are assured that "*the time is at hand*" when it will be said of all who are *holy*, "*Let them be holy still*." The coming of CHRIST will not change our character, but, in a manner, stereotype it. If we are found of him in peace, without spot, and blameless, our condition will be changed, but our character will remain. Now since your character is either good or bad, just or unjust, holy or unholy, in the sight of God, you should seriously consider whether you are willing to have your eternal destiny fixed by it. Would you be happy to have your present habits of life—of thought, feeling, and action—subjected to the scrutiny of the Righteous Judge? If not, you have something to do which demands your whole heart and zeal.]

By personal holiness we wish to be understood to mean, personal obedience to all known obligation. JAMES says (Jas. 4:17): "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." But sin is the opposite of obedience; it is "*the transgression of the law*." It is a voluntary choice in opposition to a conviction of duty. It is just to infer from this passage just quoted, that to those who know to do good, *and do it*, the Lord will not impute sin. But let no one think that God will not impute sin to his children because of their previous faith, or obedience; for, "*if our heart condemn us, God is greater than our heart, and knoweth all things*."

CHRIST died to "*redeem us from all iniquity*," and will come again to save us from all the consequences of our sins. God commands us to love him with all our heart, and our neighbor as ourself. And as CHRIST said to the lawyer, (Luke 10:28), so say we to you, "*This do, and you shall live*." Without holiness—without thus loving God and our neighbor—no man shall see the Lord. Those who are holy in this life, and are therefore prepared for the life to come, do thus love God and their neighbor. They meet all the claims of God's law: for "*he that loveth another hath fulfilled the law*." "*Love worketh no ill to his neighbor: therefore love is the fulfilling of the law*."—Rom. 13:10. As he who offends in one point is guilty of all, so he that obeys in one point obeys in all, and is justified in all. If a man's heart is right towards his neighbor, it is right towards God, and towards himself, and it is every way right. "*If we love one another, God dwelleth in us, and his love is perfected in us*."—1 John 4:12.

The command, "*Thou shalt love thy neighbor as thyself*," is parallel with the golden rule, "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets*."—Matt. 7:12. This rule is not designed for selfish persons, but for those of "*honest and good hearts*." The selfish man would that others should minister to his selfishness: therefore if he does to others as he would they should do to him, he would minister to their selfishness, and, of course, to their ruin. Sinners will "*do good to those who do good to them*;" but their rule is infinitely below the Bible rule. The honor and flattery which sinners love to receive, and are willing to give, works nothing but ill to their neighbor; but the Bible rule "*workest no ill*" to his neighbor. Therefore love, the essence of that rule, is the fulfilling of the law.

The good Samaritan looked on the wounded sufferer by the way-side, and treated him as he himself would wish to be treated in like circumstances. The young man (see Luke 10:37) agreed that he who "*showed mercy*" was neighbor to him that fell among thieves. If so, then the wounded man was neighbor to the Samaritan. CHRIST said to the young man, "*Go thou, and do likewise*;" that is, do all possible good to all men for CHRIST's sake. But, says one, "*Must I love my enemy as myself?*" Certainly. Ought you not to feel and act towards the worst of men as you *would* that they should feel

and act towards you? This is evident, also, from the example of CHRIST. He blessed those who cursed him, and did good to those who persecuted him. The Christian would that others, seeing serious faults in him, should kindly admonish him.—Let him do even so to others. To illustrate, we will say that PAUL's life was a minor good when contrasted with the salvation of men. He, therefore, loving others as himself, hazarded his life for their sakes. Again, the riches of CHRIST were a minor interest, or good, when contrasted with the salvation of an innumerable multitude. So he, having this rule in his heart, flew to our relief. He became poor, that we might be rich. Let us, then, be imitators of CHRIST, and, if need be, lay down our life for the brethren; and let those who have this world's goods see to it that they feel and act towards the Lord's honest and faithful servants—and all other persons in need—as they would wish others to feel and act towards them in similar circumstances. Beloved brother, or sister, will you do this? Will you renounce and crucify the last feeling of selfishness, and act for the general good? "*Seek not your own, but another's wealth*," or, benefit. This is a hard question where there is a hard heart, but simple and easy where the heart is in its first love. O for primitive simplicity and self-denial!—we must have it, to be ready for the coming of the spotless LAMB. Some may find difficulties with the position, that those who love God and their neighbor, as required, do live (so long as they thus love) without sin. But this state of mind does fulfil the law. It satisfies all the claims of God upon man in this state of being: and every man without it is like "*sounding brass, or a tinkling cymbal*." We are willing to admit that with most Christians there are exceptions to this rule. There are times when they "*know to do good, and do it not*;" to them it is sin. They feel condemned for voluntary choice, or act, which is not prompted by love, or good-will. And this is evidence that they recognize the obligation not to choose, or act, with any other intention than love. Now whence arises this sense of obligation? Evidently from the word and Spirit of God. Both these witnesses reprove sin, and forbid it.

Please consider the following: "*Be ye therefore perfect, even as your Father which is in heaven is perfect*."—Matt. 5:48. God commands to be obeyed. Hence he never requires impossibilities. It is not in body, nor in knowledge, nor in wisdom, but in love, that we are required to be thus perfect. JOHN says, "*He that doeth righteousness is righteous, even as he is righteous*."—1 John 3:7. Again, "*Go, sin no more*." "*Awake to righteousness, and sin not*." "*Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof*." . . . What then? shall we sin, because we are not under the law, but under grace? God forbid."—Rom. 6:12, 15. God forbids sin. Shall we not avoid it? He promises that it shall not have dominion over us.—V. 14. Shall we not believe, and walk in liberty? He says he will provide a way for our escape from every temptation. "*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it*."—1 Cor. 10:13. Where, then, is the necessity of our sinning? PETER, in the same sentence, exhorts us touching the "*revelation of JESUS CHRIST*," and then utters the plainest and most forcible command to be holy. He says: "*Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation of JESUS CHRIST: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy*."—1 Pet. 1:13-16. Mark the language: *As he (God) is holy, so be ye holy in all manner of conversation, or conduct*. Reader, do you *feel* the weight of obligation here imposed? or do you say in your heart that there is nothing more intended than that we should *aim* to be holy? Be not deceived! For if God means what he says any where, he does here. And he says, "*Be ye holy in all your conduct*."

Again it is said: "*He that hath suffered in the flesh hath ceased from sin*."—1 Pet. 4:2. In other words, he that is crucified with CHRIST does not live in sin, but does the will of God. The point is clear, then, that the Bible requires us to live without sin—to abide in CHRIST, and sin not—to purify ourselves even as he is pure—and that this is not only required, but expected of us.

We will notice a few objections. 1 Kings 8:46 is often quoted by those who reject the view we have

taken. It is said of Israel, "*If they sin against thee (for there is no man that sinneth not)*," &c. Why should SOLOMON say, "*If they sin*," unless they did generally live without sin. And then he adds, "*Yet if they shall bethink themselves, and repent, and confess, and return unto thee with all their heart, and with all their soul*," &c. Is not this the opposite of sin? Does not returning to the Lord with *all the heart and soul* imply the total absence of actual sin? It certainly does, unless sin is acceptable to God: for he says, "*In the day that thou seekest me with all thy heart, I will be found of thee*," or accept thee. Able critics render the passage thus: "*There is no man who may not sin*." This is evidently correct. A similar passage, in Eccles. 7:20 ("*For there is not a just man on earth, that doeth good, and sinneth not*"), should be rendered, "*and never sinneth*."

We will notice one more passage of this class.—

"*For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would*."—Gal. 5:17. It is, perhaps, sufficient to say, that this should be rendered, "*In order that ye may not*," &c. If the passage be correctly rendered, "*cannot do*," and this "*cannot*" is absolute, then vs. 16 and 18 are without sense: for, how can one be "*led*" who "*cannot*" go. But lest we be tedious, we will conclude this part of our address. We earnestly entreat you to search the Scriptures, and see if these things are so. Many, if not most of those we address, are convinced of the verity and importance of this subject. You must let your light shine. And may you let it so shine that others, seeing your *good works*, may glorify your Father who is in heaven. But beware of self-righteousness, dogmatism, and fanaticism. These have no affinity with holiness. May you ever keep in mind PAUL's ideal of a perfect Christian, given in 1 Cor. 13:4-7:—"*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things*." May this love be in you at all times, bearing all these precious fruits in your life and conduct. Then you will honor God in this world, and he will honor you in the world to come.

DUTY TO LABOR FOR THE CONVERSION OF SINNERS.

We should labor to "*save some*." It seemed good to the brethren, in addition to the above remarks on personal holiness, to suggest to the Advent ministers and churches a few considerations in reference to the special efforts for the conversion of souls. The responsibility of all who have the truth, and know the grace of God, is immensely great. If it be rightly sustained, their usefulness, and joy, and reward, will be gloriously large. If they neglect their duty, and betray their high trust, their guilt and retribution will be proportionably awful! You, brethren, are convinced that we have the truth, and have tasted that the Lord is gracious; that time is short for labor and salvation; and that there is now mercy for all, who can be persuaded to turn to God, and that "*he who winneth souls is wise*;" that "*he that reapeath receiveth wages, and gathereth fruit unto life eternal*!" A peculiar weight of responsibility must, then, rest upon all such, to live and labor correspondingly. If we do not, we become the most inconsistent people on earth; the light that is in us becomes darkness; our feelings become indifferent, our hearts cold and hard; we lose all experimental and practical religion and enjoyment, and abandon the cause and profession entirely, or only return to it for controversy and strife. "*A name to live, while we are dead*," "*the form, without the power*." In either case we are dead weights, or actual "*stumbling-blocks*," in the church. Such shall receive the greater damnation! They abuse greater light; resist greater motives. They have incurred greater guilt, and *must* receive accordingly. We hope better things of you, brethren, though we thus speak; but suffer a word of exhortation, for we are jealous of you, "*with giddy jealousy*."

Are you, then, fully aware of your personal duties of piety and religion, for the salvation of souls? We do not mean simply, that you should present the great subjects of our faith and hope, and argue, or contend for them. They are too sacred, glorious, and sublime, to be bandied about as matters simply of controversy. If any wish to learn, we will inform them; if they wish to enlighten and convince us, we will hearken; but it is no time to strive to no profit, or to cherish any such spirit. Let us not cherish any such spirit. Let us cherish and show a

higher and holier aim, viz., to prepare all within our reach, by experimental and practical godliness, for the appearing and kingdom of CHRIST. The possession of humility, peace, and love—the exercise of watchfulness, prayer, and self-denial—the exhibition of diligence, honesty, and liberality, are fundamental to our own salvation, and to qualify us for usefulness to others.

With such a spirit, and such a character, we can enter the work with good hope, that our labor may not be in vain in the Lord; and according to your faith shall it be unto thee, though apparently there may be discouraging obstacles; but it is the very province of faith and love in CHRIST to rise above and look beyond them; and to labor, and endure, and suffer, as seeing him who is invisible, and claim the promise and power of God. If you have no faith, of course you will have no motive to success—no courage—no zeal—no power of persuasion. But faith inspires a man with zeal, strength, patience, and such will *always do good*—as they always have done. Now let us ask, Have you not, brethren, lost much, and neglected many, through unbelief? Might you not, each, if you had been faithful to all, and at all times, have at least saved one? And O! what a joy to thee—to the angels—to thy brethren—to thy Lord—and that soul, forever! Hast thou not a father, or mother, a wife, or husband, a brother, or sister, a son, or daughter, you can yet, by prayer, truth, and love, win to CHRIST? Have you done all to all? What! not one single soul you can yet save? Away with such unbelief—such neglect! *It is sin!* Throw away excuses and objections—they are all vain. Gird thyself to the task, to enter at once on the work of personal effort to save souls, in the wisest and quickest way you can. No soul, no people, no church, no cause can live without it. It is God's will—it is our duty—and no age or people ever had so great and moving motives to it, as we have. Let us be united—let us redeem the time—let us be all at this work, and always at it, till our Lord shall come and say, "*Enter thou into the joy of thy Lord*." Had we time, we could give glorious instances of success; but God's word, God's Spirit, God's judgments, and God's grace, give us all the encouragement and means of success we need. Who will arise and enter the work? Who? The answer will be at the judgment!

DUTY OF ADVENTISTS TO DIFFUSE THEIR PRINCIPLES.

When the woman of Samaria heard and received the SAVIOUR, she immediately published abroad his mercy and love; and invited all to come to him for salvation. It has been a peculiar characteristic of all who are made partakers of the grace of God, to make it known to others; and invite them to a participation. "*The love of CHRIST constraineth them*." If this be true of Christians in reference to the common salvation, how much more ought we to feel and act in reference to the special message of God concerning the speedy coming judgment! "*The hour of his judgment has come*." "*The Judge standeth at the door*." We should be bold for God and his truth. We should not "*shun to declare the whole counsel of God*." Never be ashamed of our faith, or hope, in any place, or society. We should introduce it, with prudence and kind words, and illustrate it to all candid persons, on all proper occasions. We should circulate papers, books, and tracts on the advent, with a liberal hand. Finally, "*what our hands find to do*" in this cause, let us "*do it with our might*." And "*when the Chief Shepherd shall appear*," he will "*give us the crown of glory*."

B. MORLEY,
E. R. PINNEY,
L. D. MANSFIELD, } Committee.
J. V. HINES.

The Last Days of Rome.

(Continued from the Herald of Sept. 15.)

THIRD SKETCH.

A particular consideration of what is said in the 8th chapter of DANIEL must be omitted in this article, as little is said of the closing history of Rome in that portion of prophecy, except to mark the period when Rome shall fall, her position at that time, and the agency by which her fall is to be effected. Rome is to be the last of the Gentile dominions which fill up "*the vision*" by "*treading the sanctuary and host under foot*." Then the desolator is to be desolated: "*he shall stand up against the Prince of princes, but shall be broken without hand*." As we have seen in the previous sketches, and shall see more fully in what remains, Rome will take the field against the King of kings and Lord of lords, with the called, chosen, and faithful armies of heaven, and then vengeance shall be repaid. Rome shall be broken in pieces and consumed—given to the fiery flame! That

which applies to Rome in the 11th chapter of DANIEL, is to the 8th chapter what "the interpretation of the one that stood by," in the 7th chapter, after v. 15th, is to the portion which precedes that verse.

The third prophetic sketch of Rome, contained in the second Epistle to the Thessalonians, 2d chapter, has ever been regarded as one of the most deeply interesting portions of the word of God. It presents the only argument ever employed by an apostle, avowedly for the purpose of showing that our Lord should not be looked for at any time. It has been understood to connect, distinctly, his coming with the end of Rome, in one of its most important departments. And it is of as much service to us as it was to the early church. The correction of their mistake in supposing the day of the Lord was then immediately at hand, by sketching important changes and developments that were to come "first," guards us against making a mistake on the other extreme: for when the events shall have occurred which were to occur before CHRIST was to come, then the church will occupy the position in fact, which the church at Thessalonica supposed they occupied.

When the beloved prophet fell into a mistake, on the predicted design of God in reference to his "people and sanctuary," GABRIEL was caused to fly swiftly to enable him to understand the matter.—When the early church had misapprehended what her chief apostle had said on the coming of CHRIST, (see 1 Thess. 4th and 5th chaps.), God spoke by the same apostle to correct them. If we would be set right, we must go back to the starting point, and carefully search what angels, prophets, and apostles have given us. Let us now hear PAUL: "Now we beseech you, brethren, by the coming of our Lord JESUS CHRIST, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of CHRIST is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God."—2 Thess. 2:1-4. It seems that this was a subject of particular inquiry and conversation while PAUL was with them: "Remember ye not, that while I was yet with you I told you these things?" [And have you forgotten what I told you so soon, and so are troubled by a hasty and false misconstruction of what came from us? Remember what I told you!] "And now [if ye remember and understand] ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [or hindereth] will hinder, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." And here is the reason why God visits them with such a calamity: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The prominent and commanding points which stand out on the foreground of this prophetic sketch, which extends from the point where the apostle stood to the coming of CHRIST, are these:—1. What then stood in the way of the revelation of the man of sin (which the apostle takes for granted they "knew" very well, on recalling what he "told" them,) was to be taken out of the way. 2. Then that Wicked was to be revealed, and rise to the stated dimensions of his iniquity. 3. The Lord would consume him with the spirit of his mouth; and 4, destroy him by the brightness of his coming.

How much of this sketch has now become history? Let us see: 1. What was that which was to be "taken out of the way?" It can apply to nothing else but the pagan empire of Rome. One of the most generally received traditions, if it may be called a tradition, alledges that the early church understood the apostle to speak in this clause of the imperial power; and knowing that its fall was to make room for the more terrible scourge of the church spoken of in the same passage, she prayed for the continuance of the empire, bloody persecutor as it was, preferring to suffer by that than by the "anti-Christ" that was to take its place. The supreme power must have been the grand hinderance to such an aspiring

element; that only, aside from the faithful in the church could hinder—even for a time—its development; of that only can we suppose PAUL would speak so obscurely and cautiously as he does.

2. What was it that should be revealed, when the empire fell? Several terms are employed by the apostle to describe it, but they are all appropriate and full of meaning:—"The mystery of iniquity."—"The secret wickedness."—Whiting. "The mystery of that wickedness."—Tyndale. This points out the evil in its germ—as then working.—It is also called "that Wicked." "The Wicked one."—Whiting. This describes its character in its early development. The germ has revealed the blade.—And it is called "the man of sin, the son of perdition."—"That sinful man be opened."—Tyndale. This describes the evil thing in its full-grown, vigorous, and active form. The blade has produced the full ear.

Is this anti-Christian, anti-Roman son of perdition also to be identified with Rome? Yes. His rise marks one of the most noted changes in the history of that complicated and almost indestructible organization. It is the Papacy. Other portions explain the arts, plans, combinations, and contests by which it becomes successful; this states only the fact. And what is said can apply only to the Papacy. Two facts only need to be cited as proof. 1. The description answers to the Papacy, as face answers to face in a glass, and to no other thing in heaven or earth. 2. The head of the Roman church has ignorantly, or heedlessly, testified to its application thus: the early church saw universally in this passage, what they called the future "anti-Christ." In one of the violent contests of the Bishop of Rome with the Bishop of Constantinople for the ascendancy, the former—referring to the prevailing ideas of the church—declared that, "whoever claimed to be universal Bishop was anti-Christ!" Such testimony cannot be disputed. And since the Bishops of Rome, from "GREGORY the Great" to "PIUS Ninth," have claimed to be "Universal Bishops," they confess to the truth, however stupidly, and proclaim from the throne on which they sit, or have sat, "Here is the man of sin, the son of perdition!"

3. Has this monstrous power of this son of perdition, before which emperors, kings, and princes, as well as the faithful ambassadors and disciples of Jesus, have been prostrated in the dust—has this power begun to show symptoms of decay? And can it be said of the causes of this change, as of the great providential and typical restoration of the people of God to their home and worship, after the captivity in Babylon, It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts!" Yes, yes.—Wherever we look, to those lands where the Papacy has enjoyed the most undisturbed triumph; or where it is now the most successful in its opposition to all that is divine, everywhere we see the strongest proofs that its vital strength is on the wane. Kings, councillors, and armies have risen up against the Papacy; but they have never been successful unless they were preceded by the claims of the word of God—the sword of the Spirit. His right hand, and his holy arm, hath gotten him the victory. The words of the prophet are specially applicable to the Papacy: "I have heard from the Lord God of hosts a consumption, even determined upon the whole earth!"—Isa. 10: 22, 23; 28: 22.

Sustained by the Spirit of God, the agents of his providence have smitten this old deceiver of the nations, till her wound is seen to be incurable, that there are no healing medicines! And yet in the midst of her reverses and humiliations, when everything gives the lie to her pretensions, her poor, blind, and stupid dupes claim for her an omniscient and "infallible" guidance.*

Where, then, are we? How much of this sketch belongs to the history of the past? The pagan empire, the great obstacle in the way of the man of sin, has fallen! The son of perdition has risen, and exhibited to all the earth the full dimensions of his predicted usurpations. And this anti-Christian, Roman monster has become so paralyzed by the chastening strokes of Omnipotence, that if we did not remember the enormities of a past age, our pity would master our abhorrence! We have come to the last days of Rome! We stand where the church of Thessalonica supposed they stood! The dark and toilsome journey is nearly ended! We should be looking prayerfully, though patiently, for the sunrise of that day which shall make an end of trouble to the church, by ending the power of her adversaries, the day of the Lord! That day is now immediately at hand. It must be impending over us!—(To be continued.)

* Such as the "Tablet," of London, and the "Freeman's Journal," of New York.

Tent Meeting in Brooklyn, N. Y.

Thursday evening, with Bro. HIMES, I started from Boston, via Providence, for New York. It was a calm night, lit up by myriads of stars,—the same which ABRAHAM in vain attempted to count, when God said, So shall thy seed be,—when the power of steam was carrying us through the Sound. We enjoyed comfortable sleep, and early in the morning stepped on deck, just in time to see the vast forest of masts in the harbor of New York. We soon visited our long-tried brother, TRACY, and passed over to Brooklyn.

The Tent was not yet erected, but we were pleased to find a very desirable spot already prepared for it, and Bro. LENFEST, with a few assistants, almost ready to raise it. The ground is not square, but shaped like the letter L. It extends along the side and around the rear of a building where the brethren formerly held their meeting in Washington-street.—The corner of the building intrudes a little within the circle of the Tent, but causes very little inconvenience.

During the day, we enjoyed a delightful interview with Bro. JONES, whom the Lord has raised from the borders of the grave, sparing him to be a physician, for both soul and body, to those around him.

Friday evening Bro. HIMES preached at Hester-street, to a congregation made up of that and the neighboring meetings. His discourse had reference to the preparation for the meeting, in which the brethren of New York and Brooklyn were about to unite.

Saturday afternoon everything had been made ready, so that visitors almost involuntarily exclaimed, How nice this is!

In the evening, a considerable number assembled, and listened, with deep interest, to Bro. HIMES, as he spoke from 1 Pet. 1:10-13. He remarked, that his text speaks of the sufferings of CHRIST, at his first coming, and of the glory that should follow, at his second. As the prophecies relating to the first were literally fulfilled, a principle of interpretation is established; and it plainly follows, that those relating to the second coming will be likewise literally fulfilled.

When a number of Jewish rabbies visited this country, some years ago, they were met in New York by Christian divines, who, from their own prophecies proved, that Jesus, the son of MARY, was their predicted Messiah. And they not only showed this, from the events of his life agreeing with the prophecy, but they turned to the 70 weeks of DANIEL, and established the time of his coming.

He then spoke of the great injury every one feels it to be when his words are perverted. Yet we, who believe God's word to mean just what it says, on the sublimest theme of which it treats, are made a by-word, not only in the irreligious world, but in the high places of the church. But having an unwavering faith that CHRIST once came, our faith is equally firm that he will come again.

A few years ago, an orthodox clergyman of Newburyport was complaining to his friend—a Unitarian minister—that he was disturbed by Millerites among his people, and asked if they troubled him. "No," said he, "my people are not disturbed about the second advent; my great difficulty is, to make them believe in the first."

Some maintain that CHRIST's second coming was at the destruction of Jerusalem; but then, instead of the elect being gathered by the angels, the disciples fled to the mountains.

Because we do not believe in the conversion of the world, we are represented as opposed to missions. This is not a fair statement of our views. The cause of missions is of God, and where there is one messenger proclaiming the gospel, there ought to be fifty; but we are opposed to getting up schemes God never originated, and holding to promises he never made. But our faith has its practical bearings. Let us not make it a subject of dissipation. Let it nerve us to duty. Let us not think of CHRIST's sitting on the throne so much, as to forget the sick and the prisoner, who will then be remembered as his brethren.

Sabbath morning, at the appointed hour, the Tent was fast filling up, and soon the seats were nearly all filled. It was delightful to look on so many familiar faces, and to see the deep interest manifested in the cause. Many strangers were also present.—The day was rainy, but not so as greatly to interfere with the attendance of those who wished to hear, while it doubtless kept away many idlers, triflers, and rowdies.

In the morning, Bro. HIMES said he should speak as if addressing friends who had not heard on the subject before. His text was 2 Pet. 3:1-4. It

speaks of the infidelity of scoffers, and the remedy for it:—not to modify the doctrine of CHRIST's coming, but to be mindful of the words spoken before by the prophets. Turning back to the prophets, he began with the first glimmer of light shed upon the darkness of the future, in Gen. 3:15. When we are told, in the next chapter, that ABEL offered a lamb as a sacrifice of Atonement, God had respect to it, on account of his faith, as we are told in the Epistle to the Hebrews. There was nothing on which he could rest his faith, as far as we know, but the promise we have just considered.

Bro. H. was listened to with deep interest, as he continued to trace the line of descent from the first to the second ADAM. He illustrated the wonderful providence of God in preserving the families from which CHRIST was to descend. For Him, NOAH was saved in the ark, and never did the ark look so glorious as when CHRIST was seen in it. For Him, ABRAHAM was called from idolatry,—the Israelites were rescued from bondage,—DAVID was called from the sheep-fold, and with him an everlasting covenant was established. Though with ZEDEKIAH the sovereignty departed, yet EZEKIEL foretold that he whose right it was should come. Then the tabernacle of DAVID fell in ruins, and Gentile rule began. It has continued until now, but the same JESUS who was crucified still lives, and will bruise Satan's head. From Acts 3:19-21 it appears that the heavens retain him till the time of restitution of all things which have been spoken by all the holy prophets. Those who say that CHRIST came at the Pentecost, or the destruction of Jerusalem, cannot show that the restitution then took place. We have, therefore, the authority of all the holy prophets while we look for CHRIST.

Sabbath afternoon Bro. WEETHEE took his text in Dan. 12—especially, "the words are closed up and sealed till the time of the end," and, "the wise shall understand."

We shall not attempt a description of the discourse. It was preliminary to the series of discourses to be given through the week. In illustrating the promise of the angels, "This same Jesus shall, in like manner, so return," he said the Greek word for return is the one from which *tropic* is derived, and the word *tropic* designates the line which the sun reaches when it begins to *return*, with the blessings of summer, to another hemisphere. As he pursued the illustration, irresistible conviction seemed to fasten itself on the audience, that as the same sun which goes to the southern tropic in winter turns back to us again, so the same Jesus whom the disciples saw ascending, shall come again.

Sabbath evening, the Tent being filled, notwithstanding the rain, Bro. WEETHEE discoursed upon the seals of Rev. 6. He traced the events which those seals denote, down to the present time, making it manifest that we are in the space called "quickly," in Rev. 11:14. This subject is to be farther illustrated in succeeding lectures, which will be more fully sketched in the next paper. N. SOUTHDARD.

SINGULAR PREMONITION.—In an interesting article in the *Christian Examiner* for the last month, Mr. TICKNOR mentions a singular fact in connection with the deaths of the elder and younger BUCKMASTER, father and son. The latter, after a sudden attack, died in Boston on the 19th of June, 1812, at noon. His father, who was journeying for his health, died in Vermont, the next morning, without any knowledge of his son's condition, but saying, with almost his last breath, "My son JOSEPH is dead!"—adding, when assured he must have dreamed—"I have not slept nor dreamed—he is dead!" The effect was electric, and (adds Mr. T.) however accidental the coincidence might be, and however men might be persuaded that it was so, all acknowledged its strangeness, and few failed to be conscious of its influence.

LORD ELDON, during the study of his profession, rose at four o'clock in the morning, and when reading at night he bound a wet towel round his head, to check drowsiness. Dr. JOHNSON had much regard for him, and sent for him, from his death-bed, in 1784, a kind message, begging him never to do "legal work on Sundays."

TO CORRESPONDENTS.—W. SIMPSON—We think church fairs are contrary to the spirit of the religion CHRIST taught.

H. R. C. SMITH—The SAVIOUR has forever settled the question, that for a single cause alone has a man a right to put away his wife. All other opinions set his decision at defiance. Avoid the speciousness of the Socialists.

Correspondence.

TRUE FRIENDSHIP.

O, 'tis not when the fairy breeze fans the green ocean,
That the safety and strength of the bark can be
shown;
And 'tis not in prosperity's hour the devotion,
And fervor, and strength of a friend can be known.
No, the bark must be proved when the tempest is
howling,
When dangers and mountain-waves close on it press,
The friend, when the sky of adversity's scowling,
For the touch-stone of friendship, the hour of distress.
When prosperity's day-star beams pure and un-
clouded,
Then thousands will mingle their shouts round its
throne;
But O, let its light for one moment be shrouded,
And the smiles of the faithless like shadows are gone.
Past griefs may yet cease to be thought on, but
never
Can time make the feeling of gratitude less;
May the blessing of God rest forever and ever
On those who forsake not in the hour of distress.

S. F. A.

DISCUSSION AT MASSENA, N. Y.

(Concluded from our last.)

FIFTH PROPOSITION—“The kingdom of God is not spiritual, and already established; but literal, and to be established at the coming of Christ to judgment.”

In support of this proposition, Bro. B. contended, that Christ had the promise of David's throne; that he was David's son according to the flesh; and that he was raised from the dead to sit on David's throne, to reign over the house of Jacob forever, and that of his kingdom there was to be no end.

In proof, he quoted 2 Sam. 7:11-17, and Psa. 132:11—“The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I sit upon thy throne.” Also Acts 2:29-31—“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”

Speaking of Christ, Isaiah says (9:6, 7): “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever.”

Luke 1:32, 33—“The Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”

Bro. B. stated that David's throne was in Mount Zion, in Jerusalem, and therefore on the earth; and that when Christ reigns on that throne, he will reign on earth; that David's throne was not in heaven, but that Christ is now sitting on his Father's throne in heaven, in expectation of receiving his own throne. For proof, see Acts 2:33-35; Heb. 10:12, 13; Rev. 3:21.

Elder Walden remarked, that David reigned either literally or spiritually; and that Christ must reign on David's throne either literally or spiritually. He then stated that he does reign spiritually. He also said he could prove that there was to be one on David's throne continually; but he did not do it.

Bro. B. then quoted Ezek. 21:25-27 to prove, that from the days of Zedekiah the throne was to be vacant until he whose right it is shall come, and God will give it him. He said that he had proved the right to be Christ's, and that he was raised up from the dead to reign on David's throne.

Elder W. wished to know if Bro. B. believed that Christ would reign on David's literal throne?

Bro. B.—Yes.

Elder W. said he did not know but that Christ would go back and dig up some modern throne that David reigned on; and then inquired, Who believes that the Lord of glory will come down to reign on the earth? He then exclaimed, “I hate to hear people make things so literal, as to make literal nonsense of them!”

In reference to the literal throne, Bro. B. remarked, that though France is now a republic, and the throne of Philip is destroyed, yet, if a kingly form of government should be restored, and one of his family should take the throne, he would be said to reign on the throne of his father Philip.

Bro. B. next quoted the promise to Abraham and his seed (Gen. 13:14-17), proved that the promise embraced the world, or habitable earth, (Rom. 4:13); that Christ is the seed to whom the promise is made (Gal. 3:16), and that all who are Christ's are Abraham's seed, and heirs according to the promise, (verse 29.) Bro. B. quoted Acts 7:5 and Heb. 11:13, to prove that Abraham died without receiving the promise; and therefore, to realize its fulfillment, he must have a resurrection. Christ did not possess the earth, for he said he had not where to lay his head. Those who are Christ's are mostly of the poor of this world, many of them possessing none of it. He therefore drew the inference, that the promise must be fulfilled after the resurrection, and the restitution of the earth. Praise God!

Elder W. did not, I think, attempt to meet this argument.

Bro. B. next quoted Psa. 37:11 and Matt. 5:5—“Blessed are the meek; for they shall inherit the earth.” As it had been shown that they do not inherit the earth as it now is, he said those passages

must refer to the restored, or new earth, spoken of by Peter, (2 Pet. 3:13, Isa. 65:17,) and seen by John in vision (Rev. 21:1).

Bro. B. said, that as efforts were sometimes made to bring the views of Adventists into reproach, he wished to show that they were in good company, while they believed those Scriptures refer to the restoration of this earth as the everlasting abode of the saints. But he did not refer to this as an argument. He then quoted an extract from Andrew Fuller, on the new earth of Rev. 21:1, remarking, that it expressed the views of Adventists. Bro. B. also referred to a sermon by the late Dr. Chalmers, on the new earth spoken of by Peter, and remarked that it was a very clear expression of the views we held. He also referred to a sermon by John Wesley, on the text, “Behold, I create all things new.”—Rev. 21:5. The passages quoted show the eternal duration of the kingdom on the earth.

In the negative, Elder W. quoted Luke 17:21—“The kingdom of God is within you.” Also Matt. 16:28, Luke 9:27, and Mark 9:1, but said that the last were fulfilled on the day of Pentecost—Luke 16:16, “Every many presseth into it.” He asked, Why did not Paul preach the kingdom at hand? He then referred to the Lord's Prayer, and said that the kingdom is coming, and will continue to come.

Bro. B. replied, that the expression, “the kingdom of God is within you,” was addressed to the Pharisees, of whom it was said, that they “shut up the kingdom of God against men, and would not go in themselves, nor suffer those who were entering to go in;” that they were full of extortion and excess, (Matt. 23:13, 25); and that, therefore, the kingdom could not be in their hearts. But as a nation, they had an offer of the kingdom, which was preached at hand to them, and was near, within, or in reach of them. Christ would have gathered them if they would have been gathered; but because they rejected and crucified him, the kingdom was taken from them, to be given to a nation bringing forth the fruits thereof.

As the next three texts refer to the transfiguration, which had been spoken of the first day, Bro. B. did not speak of. The pressing into the kingdom, said he, referred to the Jews killing the heir, and seizing on his inheritance (Matt. 21:30)—and taking possession violently, or by force. He said that the time would not admit of a full exposition, but he would preach a sermon upon it if desired.

In conclusion, Bro. B. referred to what Elder W. had said of the paralyzing influence of the Advent doctrine, and remarked, that he believed with Luther, that the doctrine of the world's conversion is a lie, forged by Satan to deceive men's souls, and to prevent a preparation for the judgment.

Elder W. still felt very sorry to see his brethren entertaining errors, &c., but he esteemed them as Christians, and prayed that there might never be another convert to the modern Second Advent faith.

I omitted to state, that Elder W. argued that the word “forever” did not signify the same as eternal, but frequently meant a limited period. Bro. B. said, when it referred to an immortal being, it meant the same as “eternal,” &c.

Thus you have a synopsis of the discussion.

Yours truly, J. DANFFROH.

LETTER FROM G. NEEDHAM.

BRO. BLISS—It is some time since I took up my pen for the public eye, (except in one instance,) that it has not been engaged in controversy. I bless God I am once more free. I can once more communicate with my brethren, without the fear of engendering bitter feelings.

I returned to Worcester Wednesday last, with a buoyant heart. How different from the one I carried with me from home! I left my burthen at Fairhaven, head of Skeneatales lake. There, on my way out, I met Bro. Marsh, on his return home, who informed me that the unhappy difficulties were all amicably settled. My heart rejoiced. On my arrival at Homer, I learned the particulars of it. These have already been made public.

I left home on Monday, the 3d of September, and took the cars at half-past 10 o'clock A. M. for Albany, where I arrived just in time to take the evening train West. We left at seven o'clock, and arrived at Syracuse at a quarter past two in the morning. I slept most of the way from Schenectady to Syracuse, and in a half hour more was reposing under the quiet roof of Bro. I. M. Clapp. The next morning found me on my way to Homer, where I arrived the middle of the afternoon, and found the people assembled and in the tent, listening to the words of eternal life. After the discourse, the congregation repaired to the water, and four disciples of our Lord were immersed in obedience to his command. I was with the brethren from Tuesday afternoon to the close. The interest kept up to the last. Saturday morning two more were immersed, and since the meeting adjourned two more. Others, I learn, design to follow soon.

This meeting has been one of great profit. The good done eternity alone will reveal. But it will be incalculable in time. The amicable adjustment of difficulties between the two organs of communication, alone, would be worth six such gatherings. But many persons were drawn out to hear by the novelty of the occasion, that otherwise might never have heard. Thus a vast amount of prejudice was removed. This has opened the way for greater usefulness on the part of the church. But greater and better is the salvation of a number of precious souls. Praise God!

Rowdiness was rife. We thought, surely, in the peaceful, Christian valley of Homer,—that place noted through central New York for its revivals of religion and its orthodoxy,—we might hold a meeting undisturbed. But we found ourselves mistaken. Not a magistrate, or officer of the peace, would interfere,

although some of them were on the ground, and saw the disturbers in their wicked business. They finally became so bold, that they determined to commence an attack on our tents, and proceeded to cut the guys to the small ones, and but for the overruling hand of God, much injury would have been done, and many lives might have been lost. We need not give the particulars of the plot. It is well understood, and our brethren feel grateful to God for his delivering mercy.

The rowdies boasted that they could have “the Presbyterian church to help whip us out!” Only think! “The Presbyterian church to help” rowdies attack and abuse the disciples of the meek and lowly Jesus! It cannot be. But this can be: individuals in that church may have winked at it, and if so, “the Presbyterian church” will clear its skirts, if it does not mean to countenance rowdism. We may well apply the words of the Psalmist, “Why did the heathen rage?” It was all in vain. God overruled all for his glory, and his word took effect in the hearts of many.

On Monday morning we gave our brethren the parting hand, expecting ere long to greet them in the kingdom of God. We arrived in Syracuse Monday evening, but could do nothing till the last of the week, on account of the State Fair. We finally succeeded in obtaining a very convenient lot, where we erected the Big Tent on Friday afternoon, and by Saturday evening held the first meeting. The congregation was small, but as large as we could expect, all things considered. Sabbath, the tent was well filled, and we found it an admirable place to speak in. Monday morning I was called to Oswego, to attend the funeral of Bro. Howe, one of the deacons of the Oswego church. The funeral was held in the Baptist meeting-house, where, at 2 o'clock P. M., I addressed quite a large audience, from these words, “My flesh shall rest in hope.” Those who deny the resurrection of the identical person, have not a Bible hope. This I endeavored to show. If the Christian's “flesh rests in hope,” nothing but a resurrection to life of that “flesh,” will realize that “hope.” This was made manifest.

At four o'clock I left for Syracuse, where I arrived in time to address the people, for the last time, in the evening. Next morning I took the cars for home, where I arrived on Wednesday afternoon. I left Brn. Himes and Mansfield with good prospects of success. Things have been very low in Syracuse, but they are looking up again, under the labors of Bro. Mansfield. May the Lord crown this effort with his abundant mercy.

I find that the influence of the Westboro' tent meeting has had a good effect on the church here.—We have a real reviving. Praise God!

In conclusion, I wish to add: It seems to me our prospects as a people, generally, were never better. I cannot praise God enough for the reconciliation effected at the Homer Tent-meeting. Let us, one and all, now take hold of our work anew. To all my brethren and sisters I say, in all the past controversy, I have had constant communion with God. I have have acted from a conscientious regard to duty, and not from passion, or personal ill-will. I have, therefore, no ill-will to repent of, but feel good-will to all, and brotherly love to all, who act brotherly. To those who feel ill-will towards me for the part I have taken, I say, Brother, or Sister, you are impairing your own peace by so doing, and you will be ashamed before Jesus as his appearing. I am much mistaken if, within a few months, I have not met with some who, for their hard speeches and ill-will, were ashamed to see me. How much more will they be to see our blessed Saviour. Let us put away these things, and “be kind, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us.” May we dwell in peace, and the God of peace sanctify us wholly, and preserve us unto his heavenly kingdom. Amen. Yours, waiting for the Lord.

Worcester, Sept. 22d, 1849.

HISTORY OF CHRIST.

(Continued from the Herald of Sept. 22.)

When Jesus had finished his sayings recorded in Matt. 24th and 25th, he said unto his disciples, “Ye know that after two days is the feast of the Passover, and the Son of man is to be betrayed to be crucified.” He was troubled in spirit, and told the twelve that one of them would betray him. This declaration affected them very much, and they inquired, one after the other, “Lord, is it I?” After John, who was leaning on the bosom of Jesus, had asked him who it was, he said, “It is to whom I shall give a sop.” He gave it to Judas, into whom, after supper, the devil entered. Jesus then told Judas to do what he had to do quickly. The other disciples did not understand what Jesus meant by the remark. At this time the ordinance of the Lord's Supper was established. He told them that he should no more drink of the fruit of the vine until he drank it anew in his Father's kingdom; and said, “As often as ye do this do it in remembrance of me,” until he should come. How very appropriate it is for those who are looking for his coming to observe this delightful ordinance! and how inconsistent it is for any to observe it who believe that Christ came at the destruction of Jerusalem! He also told them that they would be offended because of him this night, for it was written, “I will smite the Shepherd, and the sheep shall be scattered abroad.” For a little while I am to be with you; ye shall seek me, but cannot find me. But after I am risen, I will go before you into Galilee.—No tongue can express the sorrow that filled the hearts of the disciples. Everything looked dark before them: their Master—their leader—their Saviour—was about to be taken from them. They were despised by the people, and almost given to despair.

Said Christ to them, A new commandment I give unto you, that ye love one another, as I have loved

you. By this shall all men know that ye are my disciples, if ye have love one to another. What an affecting farewell address is this! It contains some of the last words of Jesus, and should be obeyed. May it have its due effect on our hearts, and make us feel that it is addressed to us as much as it was to the twelve. May we constantly cherish love to all the children of God.

Peter said unto him, Lord, why cannot I follow thee? I will lay down my life for thy sake. We see here that Peter's love was very ardent; but he was a poor, frail mortal. Jesus answered him and said, This night thou wilt deny me thrice. Peter felt hurt at these words, but they were actually fulfilled.

Christ saw that his disciples needed comforting, and said to them, Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. These are indeed comforting words. If ye love me, said the Lord, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth. I will not leave you comfortless: I will come to you. It needs be that I go away, that the Comforter may come. O, bless the Lord for such precious promises, and for the fulfilment of his word, which has been manifested so abundantly unto the children of God, whereby we do know that he is gone to the Father.

He says that he is the true vine, and exhorts his disciples to abide in him, that they may bear much fruit. He also prayed earnestly for them, that they might be kept from the evil that is in the world, and be sanctified through the truth, for his word is truth. He not only prayed for them, but for those that should believe in his name. Hence, if we are true believers, we are interested in that prayer. May we see that it prevails for us.

Jesus took his disciples to the garden of Gethsemane, and told them to wait while he went some distance to pray. He took with him Peter, James, and John, and said to them, “My soul is exceedingly sorrowful unto death. Tarry ye here and watch with me.” He went a little further, and fell on his face, saying, “O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” Have we any sympathy for Jesus? Do our hearts yearn when we contemplate his sufferings, while great drops of blood fell to the ground? He understood all that was before him.—The world was doomed to destruction; and unless he suffered and died, man must experience the full penalty of the violated law. O, how should such love affect our hearts! When we look at the subject seriously, we do not wonder at the deep sorrow which filled his heart. He had left his Father's glory, and come to this lost, ungodly world on an errand of mercy. He came to his own people—the professed people of God—but they despised and rejected him. But a very few now remained with him, and one of the twelve, he knew, was about to betray him into the hands of his enemies, who would crucify him.—With all this weight on him, his soul was exceeding sorrowful; but an angel was sent from heaven, who strengthened him. No, we cannot wonder at his sorrow: we should sigh, and groan, and pray that his sufferings and death may not be in vain;—that he may see the travail of his soul, and be satisfied.

A. CLAPP.

LETTER FROM J. M. ORROCK.

DEAR BRO. HIMES:—When we view the professing church of Christ in the present day, as a whole, we find it consists of a large number of professors, who are in such a lukewarm, careless state, that the most glorious truths seem to glide off their minds, as rain from an umbrella, and in fact hardly making as much impression. While this is the case with one portion of it, we find others who are anxious to stand fast in the truth, even the “present truth.” But alas! how divided in views and in action. Division seems to be the order of the day. What a contrast does it present to the days of primitive Christianity, when the unbeliever could point to the Christians and say, “See how they love one another.” O, when shall that day arrive when the watchmen shall see eye to eye—when the righteous of every age and clime shall be congregated, and being united to Jesus in flesh and spirit, no jarring note shall be heard.—But while this state of things exists, it is pleasing to know that there are some who have built on the true foundation, Christ Jesus, and who will be saved, though some of their works may be burned up.

From the aspect of things generally, I think a candid hearing might be obtained in many places on the subject of the advent near. We are favored in this vicinity with the faithful labors of Bro. Baynes, who is a believer in the personal pre-millennial advent (though of the Literalist school). He brings before his audience, in a masterly manner, the doctrine of the Atonement made by Jesus Christ, and the duty of a Christian in this present evil world. These are subjects which it might be well for many, who preach on the second advent, to dwell more fully upon than they do. I fear there is a lamentable ignorance on the part of many of God's people respecting the plan of salvation. Works and feelings seem to be so much in their minds, that they do not possess that “perfect peace” which they might enjoy if they saw clearly that “the gift of God is eternal life through Jesus Christ.” Then the language of their hearts would be—“I am poor sinner, and nothing at all. But Jesus Christ is my all in all.” In speaking to the people “all the words of this life,” we ought to associate the cross with the crown—we ought to point the sinner forward to the day of wrath, with all its terrific scenes; then back to Calvary—to the sufferer there, who died, the just for the unjust. Calvary and

Zion ought to be linked together. The "present truth" includes all the truths which have preceded it.

I might, ere closing, throw in my testimony in favor of the "Herald," were it not that I have done so before now. I would, however, say, that I am much pleased with the articles on the "symbols," and the "lectures." I hope they will be continued, as I love to see the old ground gone over again. It tends to strengthen the faith, as well as enlighten the understanding. Yours, in the bonds of the gospel.

Durham (C. E.), Sept. 13th, 1849.

[We have often felt pained at a seeming unacquaintance with the doctrines of the cross, and feel that they should ever be associated with the crown in our preaching.—Ed.]

LETTER FROM N. HERVEY.

BRO. HIMES:—Since the last conference in Boston, my health has gradually improved, so that I am now able to perform my accustomed duties in preaching. My journey proved a blessing to me, during which time we had opportunity of meeting with several friends of like precious faith, and of conversing with others who were favorable to the Advent cause. Since my return I have endeavored to present the evidences of the Saviour's near approach, and the nature of the kingdom, to the people in this place. A few are favorable; and may all with whom I have labored, and from whom we have received many tokens of kindness, be led to see and embrace the whole truth concerning the coming and glory of Christ. The Advent faith has been dear to me since I first received light on hearing our aged and beloved Bro. Miller, when he gave his lectures to the people in Andover. Though I have not been fully associated with the Advent friends for some time past, yet it has not been for the lack of faith in the nature of the events concerning the coming and kingdom of Christ. Owing to the passing of the time, and some peculiar trials of mind, my attention was directed to those fields of labor in which I hoped, in all sincerity, of doing some good; and I trust my time has not been spent in vain. Wherever the door has been opened for me to preach the word, I have endeavored to present the practical duties of religion, in connection with the advent of Christ, without the specified time. While the doctrine has not been well received by many, yet the way has been opened for me to converse more freely with persons, in private, whom I trust, may yet be led to rejoice in the blessed hope. More recently I have felt that God was showing us by the evolutions of his providence, and the fulfillment of his Word, that *time is short*, and that it is my duty to unite with brethren in the "specific work" of proclaiming this last message to the world. I need not speak of the trials which I have had in my position. Others have had greater, and Jesus endured more than us all. But "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I believe the evidences are clear from the Scriptures that we are approximating to the kingdom of God. May the Lord aid us in girding up the loins of our minds, that we may be faithful to the end, and at last receive the crown which fadeth not away. My Christian affections to all the Advent friends scattered abroad.

Yours, in the blessed hope.

Carlisle (Mass.), Sept. 25th, 1849.

Extracts from Letters.

From Summit (Md.), Sept. 1st, 1849.

DEAR BRO. HIMES:—Living, as is our lot, in the eventful crisis, when the angel of the everlasting gospel is delivering the solemn message, calling upon all, in consideration of swiftly advancing judgment, to fear, glorify, and worship God, it becomes us "to exhort one another, and so much the more as we see the day approaching." When we reflect that God is now employing the last instrumentalities he ever will to save fallen man, by sending the proclamation of the gospel of the kingdom into all the world, as a witness to all nations of the end of all things, it is certainly a matter of the first importance that we occupy every talent to the glory of God. A fearful doom awaits earth's beastly dominions, which have shed seas of blood, trampled on human rights, and opposed the advancement of knowledge and holiness, by persecuting and restraining laws. The time has come for David's royal Son, King Messiah, to dispossess them all, and set up his own everlasting kingdom; and as the downfall of each great monarchy has been effected by its immediate successor, through decisive conquest, so the mighty Conqueror ere long will at once and forever decide the destiny of the ever-changing, fragmentary dynasties of the last great earthly power. It is strange that, notwithstanding the sure word of prophecy, that has been so faithfully presented to all for a few years past, shines so clearly; notwithstanding providential events now transpiring give solemn premonition of the future, multitudes, both ministers and people, contend that the fatal lightning's distant glare from the dark thunder-cloud gathering in the distant horizon, is really the dawning of the fancied millennial morn!

Noah preached righteousness, prepared an ark, and was saved, when all the families of earth (his own excepted) perished. Lot, and a part of his household, alone escaped the burning storm that destroyed the cities of the plain. Caleb and Joshua alone, of all brought out of Egypt, entered the promised land. And alas! the Bible assures us that but few will be saved when the Lord comes. Still, let us persevere. The devil rages, but his time is short. Wicked men of all classes oppose,—but the warning must be given. And despised as the humble heralds of the Son of Man may appear, yet their calling is glorious. They are really the heralds of the King of kings, an honor angels would not decline. May

the Lord uphold all his faithful ones, and preserve them blameless to his coming and kingdom. Yours, in love,

S. A. CHAPLIN.

From Worcester (Mass.), Sept. 17th, 1849.

BRO. HIMES:—I cannot find any evidence for probation after the advent in the New Testament, and it seems as though the Saviour and his apostles were better expositors of the Old Testament than any at the present day. I am a literalist. Matt. 24:27—"But as the days of Noah were, so shall also the coming of the Son of man be." Luke 31:25—"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without," &c. 1 Cor. 15:51, 52 does not seem to imply a long time in the work: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." When we have immortality, "then shall be brought to pass the saying that is written, Death is swallowed up in victory." Sleep is put for death. Stephen fell asleep after he had been stoned. Acts 7:60 and 1 Thess. 4:13 seem to imply that all will not be saved. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope."—See also to the 18th verse. And what is there to hope for at death? Is death a joyous event? Is it not called an enemy? Yes: "The last enemy that shall be destroyed is death."—1 Cor. 15:26. Is there anything for the Christian to hope for till Christ comes? And if when he comes the dead are to be raised, and the living changed, in a moment, where is the promise to any of salvation after that event? Rev. 11:15, 18 do not look like probation, salvation, or the conversion of the world. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever. And the nations were angry, and thy wrath is come," &c. Would God's wrath come at the conversion of the world? Is it not said, "There is joy in heaven over one sinner that repents?" Yes.

This is not so connected as it ought to be, yet perhaps it will cause some to consider their views. My hope is eternal life, and an inheritance on the new earth.

F. E. BIGELOW.

From Plymouth (Eng.), August, 1849.

DEAL BRO. HIMES:—I have long had it in contemplation to write to you, to thank you for the regular receipt of the "Herald," and to inform you, "to the best of my knowledge," as to the state of the cause in England. The "Herald" is a welcome messenger, and especially of late, since you have left off, in a great measure, controversy in reference to the state of the dead, &c. For a long time I had lost nearly all the interest that I once had in perusing it. I thought it was so many words without profit, and only calculated to engender strife; that I was more pained than profited in reading it.

As to the state of the cause in England, my acquaintance does not extend very far; and as we have no regular publication devoted solely to the Advent doctrine, I have not the opportunity of ascertaining the precise state of the cause, as you have in America, where you are in the regular receipt of letters from all parts, thereby informing you of the experience of the brethren. But we have many writers in England, who are continually bringing out new works on the Advent, and the papers frequently give extracts on that subject. These very papers, but a short time since, ridiculed the doctrine. There is, therefore, great improvement in the knowledge of the Lord's second coming since your visit. Should you ever again visit England, I have no doubt but that you would be most kindly received; and as to Plymouth I can speak with confidence: for the cause was never before in such a healthy state as at the present moment. There was never such a favorable opportunity of doing good as there now is, because we have a chapel which will comfortably hold seven hundred persons, and which is well filled every Lord's-day; and indeed has been since it was opened, July 16th, 1848, with the exception of a few weeks, when much rain prevailed; the chapel being situated a little distance from the town, and the paths being not sufficiently solid so as to render it easy of access. But by the ensuing winter we hope to improve it much. On the whole, however, I do not think it could be better situated, it being central as to the three towns. I think we have a fair test of the love of the brethren manifested for the truth, seeing them twice and thrice every Lord's-day, and even four times; and that from a distance of nearly two miles. Our prayer meetings in the week nights are remarkably well attended. I never experienced such delightful meetings, and I believe I am not singular in this opinion; for, to judge by the great attention, and indeed reverence, paid to the address before the prayer meetings, one would suppose they were an assembly of "old worshipers." One remark I have, however, frequently made, viz.: "The almost breathless silence in which the congregation hears the word, and which I can truly say, I never before witnessed in any place of worship."

While I thus recount the goodness and mercy of the Lord, and the sweet communion of the Spirit of Christ shadowed forth in the hearts of the faithful; we have not been without our persecutions by false brethren, who have been very ready to spread false reports of their own surmising. In the midst of all, I can truly say, the Lord has amply repaid me. As to the future, I can truly trust to his promise, where he has said, "I will never leave thee, nor forsake thee."

Mr. Middleton and daughter beg to be most kindly remembered to you, and Brn. Hutchinson and Brown,

they retain to the present a lively sense of your labors of love and friendship, while in England. Mr. Burgess also desires to be kindly remembered to you, and to all the brethren. He had purposed writing to you, but having a great deal of business to attend to, besides visiting the sick, (the cholera being very bad here,) he must defer it for a few weeks.

Adieu, my brother; and believe me, in the hope of soon seeing you, with all the redeemed, in the kingdom of God,

CHAS. STOOLEY.

P. S. By-the-bye, how goes on the *Aerial Ship*, an account of which we had a few "Heralds" back? I shall be thankful to you to furnish me with what knowledge you have on this point.

C. S.

[A paragraph respecting this ship will be found on the last page.—Ed.]

From Low Hampton (N. Y.), Sept. 18th, 1849.

BRO. HIMES:—I had the pleasure of attending the tent-meeting held by Brn. Lyon and Brown, in East Hebron, commencing Sept. 12th. As this was new ground (but two Adventists in the place, and prejudice existing to a great extent through all the community), the results we witnessed could not have been anticipated. I did not arrive at the meeting till Friday, and found the tent filled with an attentive congregation, and no one but Brn. Lyon and Brown to break the bread of life. I remained with them till Sunday evening. Circumstances calling me another way, I left before the last discourse. But I think it was one of the best meetings I have attended since '44. On the Sabbath the assemblage was so large, that not three-fourths of the people could get into the tent, or even get so as to look in. Yet not a sign of any disturbance was seen or heard during the whole meeting. Two or three ministers in the neighborhood dismissed their meetings on the Sabbath, and, with the most part of their flocks, attended ours.—Bro. Lyon and myself received invitations to preach in their churches, and made appointments accordingly. Many were convinced that we have the truth. Others are enquiring, Are these things so? One young man, who said he had been sceptical as to the reality of religion, the truth of the Bible, &c., became convinced of his errors, and promised before God henceforth to lead a different life. The people, also, at the close of the afternoon services on the Sabbath, without a word from Bro. Lyon, showed that they thought the laborer worthy of his hire, by making a liberal collection, and presenting him with the same. An effectual door has thus been opened. May the result be fruit unto the glory of God.

Yours, waiting for the adoption, D. BOSWORTH.

From North Abington (Mass.), Sept. 18th, 1849.

DEAR BRO. HIMES:—Last Sabbath I spent with the church in this place, much to my satisfaction.—This church was gathered soon after our conference in Boston last spring, and consisted of sixteen members. It has received an addition of three members since. One young person has been converted within the last two weeks, and united to the church. She, with two others, went forward in baptism yesterday. Our beloved Bro. Jackson was ordained, by the laying on of hands, to fill the office of a deacon. The brethren of the church voted to give Bro. Chase Taylor a letter to improve in public. In the evening we all sat down around the table of the Lord, where we commemorated the dying love of our Saviour.

Since the formation of the church, and especially since the discussion with Mr. Parker at South Weymouth, our congregations have increased to that extent that Bro. Jackson's house will not hold them. He is now contemplating fitting up a larger place. There are manifest signs of a good revival here at present. The youth that attend with us have ceased to make sport, and are now often seen to weep. O! could our dear brethren in other parts of the country witness the difference between the present state of things and that which used to exist only four months ago, they would see the glorious results of Christian union. Brethren, pray for us, that we may prosper in the good work of our God.

I. R. GATES.

From Hartford (Ct.), Sept. 26th, 1849.

DEAR BRO. HIMES:—Our meetings of late have very much increased in interest. Three young men have professed conversion, and they, with four other brethren and two sisters, have just been baptized by Bro. J. S. White. If angels rejoice over one sinner that repents, surely Christians must rejoice over several conversions. I hope the good work will continue, and that many more may be led to receive the truth as it is in Jesus; and as they receive the truth, so walk in it.

Our good Bro. A. S. Gabriel is dead, after a five weeks' sickness. He was very happy in the love of God. Some particulars will be given of him by Bro. White. Affectionately yours,

A. CLAPP.

From Lewiston (Me.), Sept. 11th, 1849.

BRO. HIMES:—I would have all who profess to be Christ's read the "Battle of Armageddon, by J. P. Weethee." I wish those who have read it, and have got the means, would circulate them as freely as possible. I can tell you, my brethren, they will be instrumental in accomplishing much good. I purchased four, have sold one, and the other three I keep out on their mission. I heard from one the other day, and from the testimony received I am convinced that good will result from its mission. I intend to send them to all the shepherds in Israel in this vicinity. Yours, with Christian regard,

W. H. FERNALD.

A person who signs himself JOHN WHITE, No. 4 Goerick-street, New York, sends us a long letter in support of the following translation of Gal. 2:3-5, which he contends is the literal rendering of the Greek:—

"Where however Titus, who was with me, though

a Greek, was compelled to be circumcised, and that because of false, sneaking brethren, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom however we yielded temporary subjection, that the truth of the gospel might continue with you."

Obituary.

SISTER MERCIA WATTERS, wife of Deacon Wattles, of Troy, Mich., fell asleep in Jesus Sept. 7th, at the age of 58 years and 4 months. By this providence, our brother has been deprived of the society of a companion with whom he had lived happily through the shifting scenes of more than forty-two years.—Converted about the same time, they joined the Baptist church in Franklin, Delaware Co., N. Y. The attention of sister W. was directed to the great truth of the Advent night at Binghamton, N. Y., by the perusal of Bro. Miller's lectures. Ever since that time, she has been steadfastly looking for the blessed hope of Christ's glorious appearing, believing that the Christian will be recompensed at the resurrection of the just. A short time before her death, while suffering much, she said, "If it were God's will, I would to-day go to sleep, that I might awake at the sound of the great trump." A large circle of children mourn the irreparable loss of a kind and godly mother; but they sorrow not as those who have no hope, for they believe that those who are alive and remain will not go before those who are asleep,—that the Lord will descend with a shout and the trumpet's sound, and then their mother will awake and rise, with the sleeping saints of all generations, to meet the Lord in the air, and so be forever with the Lord. At the funeral, a sermon was preached on the subject of the better resurrection, showing to a large and attentive congregation wherein the resurrection of the just is better than that of the unjust.

"So Jesus slept,—God's blessed Son
Passed through the grave, and blest the bed;
Rest here, blest saint, till from his throne
The morning break and pierce the shade.

"Break from his throne, illustrious morn,
Attend, O earth, his sovereign word;
Rostre thy trust,—a glorious form
Shall then arise to meet the Lord."

E. HOYT.

In deep affliction, I am called to record the death of my beloved sister, SUSAN A. PRAY, who died on the evening of the 12th ult. of typhoid fever, in the 31st year of her age. She publicly avowed her attachment to the cause of the Redeemer in the fall of 1837, and united in the Free-will Baptist church in this place, of which she remained a worthy member until the proclamation of the speedy establishment of God's everlasting kingdom, in 1843. Since that time she has been a constant attendant and supporter of the Advent meeting in this place. In this dispensation of the providence of God, a widowed mother, two sisters, and three brothers, have been bereft of an affectionate and dutiful daughter and sister, one on whom a mother depended much for company and assistance in her declining days. But the messenger death called, and she is no more. And while we mourn the absence of a beloved father, (who died in 1824,) and our sister Susan, who are in the land of the enemy, we expect very soon to meet them in the new earth, where the inhabitants will never die, and where disappointment and death can never come.—"For thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, and they shall come again from the land of the enemy." The funeral was attended at the Advent Tabernacle on Saturday, Sept. 15th, when a discourse was delivered by Elder E. Bellows, from Job 14:14, "If a man die, shall he live again?"

North Scituate, R. I. M. O. PRAY.

FELL asleep in Jesus, in the joyful hope of a part in the first resurrection, about the 1st of August, HANNAH, daughter, aged 19 years, and Sept. 16th, PARMA D., wife of Bro. MILETUS PENDLETON, aged 47 years. Thus, within a very few weeks, has death smitten down two beloved ones in this family, and it would seem that their cup of sorrow must be full.—Yet they are consoled with the joyful anticipation of soon being united in immortal bonds with the departed ones. Much might be said in praise of both the mother and daughter. To know them would lead inevitably to cherish and love them. Sister P. has been a devoted Christian for many years; all her acquaintance knew her worth, but it took the trial of the death scene to show forth the splendor of her long-cherished hopes. Then faith triumphed over fear, and hope left its evidence stamped upon her cold and rigid brow. She hoped in God, and he was the strength of her soul in the last conflict. Bro. P. is deeply afflicted, but calmly awaits the end, which he knows will be joyful. Let him and his afflicted family be remembered by all the household of faith, in urging the earnest supplication, "Thy kingdom come;" then death, and him that hath the power of death, shall be destroyed.

R. E. LADD.

DIED, in Worcester, Sept. 19th, 1849, SAMUEL ELLIOTT, infant son of Bro. and Sister AVERS, of this city, aged one year and ten months. Thus, in the providence of God, our brother and sister are taught that they are in the enemy's land, and can hope for no relenting from the grim monster, until the Author of Life and eternal salvation shall appear. But they have this consolation, that though stroke follow stroke, there will be a cessation; though the tenderest cords of the heart be riven asunder, they shall be united and made whole. Though the dearest earthly treasure be lost, it shall be regained. Though ties strong as life itself be loosed, there shall be a binding together once more for eter-

nity. This is a sorrowful, that a sorrowless; a tearful, that a tearless; a dying, that a deathless world. O, how sweet to reflect that

There is a land where all is peace,
Earth's endless ills there end forever;
There tearless eyes the Saviour's face
Enraptured see, to cease—no, never.

G. NEEDHAM.

Foreign News.

France.—The following letter from the President of the Republic to Lieutenant Colonel Edgard Ney, his orderly officer at Rome, has caused much talk in France:

ELYSEE NATIONAL, Aug. 18.

My DEAR NEY:—The French Republic has not sent an army to Rome to put down Italian liberty, but, on the contrary, to regulate it by preserving it against its own excesses, and to give it a solid basis, by replacing on the Pontifical throne the prince who (the first) had boldly taken the lead in all useful reforms. I learn with pain that the benevolent intentions of the Holy Father, as well as our own action, remain sterile in presence of hostile passions and influences. The desire of certain persons appears to be to make proscription and tyranny the basis of the Pope's return. Say to General Rostolan from me, that he is not to permit that, under the shadow of the tri-colored flag, any act be committed which can lower the character of our intervention.

I thus sum up the restoration of the Pope's temporal power: A general amnesty; the secularisation of the administration; the code Napoleon; and a liberal Government.

I was personally hurt, in reading the proclamation of the three cardinals, to perceive that no mention whatever was made in it of the name of France, or of the sufferings of our brave soldiers.

Every insult offered to our flag, or our uniform, goes direct to my very heart; and I have to request you to make it well understood that, if France does not sell her services, she at least insists on due consideration being paid to her sacrifices and her abnegation.

When our arms made the round of Europe, they left everywhere, as the mark of their passage, the destruction of the abuses of feudalism, and the germs of liberty. It shall not be said that in 1849 a French army can have acted in a different sense, and brought about different results.

Tell the General to thank, in my name, the army for its noble conduct. I have learned, with pain, even physically it was not treated as it ought to have been. Nothing ought to be neglected to suitably provide accommodation for our troops.

Receive, my dear Ney, the assurance of my sincere friendship.

LOUIS NAPOLEON BONAPARTE.

There can be no doubt that this letter is to be looked on as the official expression of the feeling of the Cabinet, though written in the name of the President of the Republic, as he would not have sent it off without first laying it before the council. Col. Ney describes the satisfaction of the French troops at Rome, when the letter became known, as exceedingly great.

It was thought that M. Falloux would be obliged to leave the Cabinet on account of the doctrines promulgated in this letter, but at the last accounts, there had been no change in the ministry.

General Rostolan, the commander of the army in Italy, whether annoyed by the President having addressed a subaltern on affairs of state, or owing to the difficulties of his position with the cardinals at Rome, has resigned. His resignation was accepted, and Gen. Randon, a friend of Cavaignac, was appointed in his place. On the 11th, he received his instructions, which amount *en somme* to this, that, should the Pope not come to Rome, he is to carry out with vigor the line of conduct specified in the President's letter. General Randon started the same night for his new command. He is a cavalry officer, and has been a General of division only since 1847.

The President has attended another inauguration of a railway, that of Sens, on the Lyons line. The enthusiasm with which he was received at every town increases upon every successive journey. At Fontainebleau, memorable as the scene of one of Napoleon's last public acts, the President was greeted with loud cries of *Vive l'Empereur*. At Havre, where the deputy-prefect made a very Red Republican speech to the President during his recent visit, his municipal colleagues have passed a vote upon him, and he has resigned.

Spain.—The intention of certain persons belonging to the United States of America to get up an expedition against Cuba, has excited the attention of the Spanish Government, which has determined to offer every resistance to such a project. General Roncali has already received categorical instructions on the point.

Germany.—All the northern states of Germany, except Oldenburg, have acceded to the federal alliance proposed by Prussia, Saxony, and Hanover; but until it is seen what part Austria will take in the re-establishment of the new Central Power, it is almost premature to anticipate any very important results.

Hungary and Austria.—The war in Hungary has been nearly brought to a close. The fortresses of Comorn and Peterwardein still hold out, but would probably soon surrender, as nothing was to be gained by a prolonged resistance.

An official circular, dated from Warsaw on the 31st ult., has been addressed by Count de Nesselrode, on behalf of the Emperor of Russia, to the representatives of Russia in foreign countries. It gives a brief history of the campaign, and an exposition of the

objects of the Emperor in taking part in the war. It states the fact that Gorgey surrendered at discretion and unconditionally. The Emperor, with reference to his manifesto at the opening of the campaign, says his objects are accomplished. The Polish instigators of the war are fled: the dangers which compromised the security of the Russian fortresses are removed; Hungary has submitted to her legitimate sovereign, and the integrity of the Austrian territory is ensured, and these are the only compensation the Emperor of Russia ever had in view when he took up arms. The troops are forthwith to return within the Russian frontiers.

The Hungarian fortress of Munkacs surrendered unconditionally to the Russian General Karlowics on the 27th ult.

It is stated in some of the German papers that the garrison of Comorn are resolved to hold the fortress against the Austrian armies. That garrison amounts to 20,000 men, and further levies are still being pressed from the neighboring districts. The fortress is victualled for many months. It is said that the garrison has offered to capitulate on the following conditions:—1. A complete amnesty in Hungary. 2. The garrison to retain their arms, with permission to retire into some neighboring country. 3. An independent Ministry for Hungary." General Haynau insists on an unconditional surrender.

Another account states that Klapka, the Governor, has resigned, on the plea of sickness, and given up the command to two Hungarian Counts. In the meantime it is said many of the garrison have laid down their arms, while bands of insurgents and disbanded Honveds pour into the fortress to attempt further resistance to the Imperialists. Count Nugent is drawing the whole of the besieging force stationed at the Danube closer and closer round the fortress, which, it is said, will soon be invested by 60,000 men.

The officer in command of the fortress of Peterwardein, it is said, has begun to treat for a capitulation.

The accounts in relation to the flight of the leaders in the Hungarian struggle are various and contradictory. According to one account, Kossuth and Perzel, after reaching Wertscheron, Turkish territory, were obliged to give themselves up, and would be sent to the fortress of Widdin. Another account says that Kossuth and Dembinski were at Widdin under the protection of the Turkish pasha. According to another account, they are at Widdin, under the protection of the British consul.

The sister of Kossuth and her husband, Mr. Kutzay, have been arrested, and taken to Presburg. It is said that important documents relative to the Hungarian insurrection were found in their possession.

Italy.—*Venice.*—The last blow has been dealt upon Venice. The privilege of that city as a free port has been withdrawn, or which is the same thing, is confined to the little isle of San Giorgio Maggiore.

Rome.—Much excitement has been caused at Rome by the circulation, in manuscript, of a letter from the President of the French Republic to M. Edgar Ney, which will be found in our French news. The cardinals, who form the Papal Government, are understood to be on very bad terms with the French commander, General Rostolan, and to be obstinately deaf to French remonstrances against the policy adopted by the Papal authorities.

The letter of Louis Napoleon was laid before the Pope at Gaeta on the 28th ult. It appears to have excited in his mind much astonishment. A deliberation of the cardinals took place on the same day, and it was resolved unanimously that the Papal court ought not to take any notice whatever of the letter in question, but ought to act as if it was ignorant of its very existence, and for this reason, that the document had no diplomatic character, being simply a confidential missive from the President of the Republic to one of his orderly officers.

Ionian Islands.—Serious disturbances have broken out in Cephalonia, one of the Ionian Islands. Mr. Ward, the Governor, reports that, partly from vague political motives, and partly from motive of plunder, an outbreak of the people took place, and they drove the police out of Scala; troops were sent from Corfu to Argostoli, where the chief excesses took place, martial law was proclaimed, and effectual steps were taken to bring home condign punishment on the guilty parties.

Turkey.—According to the Parisian journals, letters which have arrived in Paris, by the Levant mail, state that the Russian and Austrian ambassadors at Constantinople have demanded the delivery of the Hungarians who have taken shelter on the Turkish territory. Turkey, it was thought, would make every effort not to yield to their demand.

AN INTERESTING INCIDENT.—An incident of the cholera occurred in this city a few days since, which for several reasons we think worth recording.—Among the households which had been entered and stricken by the fatal disease, was that of Mr. Hangley, a worthy Irishman, who has long been employed by the Commissioner of streets. His wife, a warm-hearted, motherly woman, devotedly attached to children, and self-sacrificing to promote their welfare and happiness, was taken with the cholera and died, and was buried on Thursday last. Next a lovely little daughter, seven years of age, was taken sick, and she too died, and her body laid out and her limbs adjusted in the cold embrace of the king of terrors. The father applied to Alderman Wingate for a coffin, but for some cause it could not be had immediately, and its delivery was postponed for an hour or two. During this time Mr. Hangley returned home, when

the supposed dead child stretched forth her arms, with the exclamation, "Oh, father, I have been to heaven, and it is a beautiful place!"

After the surprise and the excitement of the changed condition of the girl had subsided, she gave a relation of what she had seen, as she expressed it, "in heaven."

She saw her mother in heaven, and she was taking care of little children, many of whom she called by name, and among them she said were "four children of uncle Hangley, and three children of uncle Casey's. Aunt Lynch is not there now, but she will be to-morrow; and on Sunday I shall go back again."

"But," said an older sister, "it cannot be so, dearest, for there are but two of uncle Casey's children dead!"

"Yes, I saw three of them in heaven, and dear mother was taking care of them. All were dressed in white, and all were very happy, and the children playing. O! it was beautiful there, and I shall go there again next Sunday afternoon at four o'clock."

Mr. Hangley immediately informed Mr. Wingate that his daughter was not dead; when he, in company with Dr. Morrison, visited the house, and the little girl related substantially the same story. It seems, too, that shortly after this relation of the little girl, of what she had seen and heard in heaven, a message came from Mr. Casey, in Carmel, giving information of the death of another child, and inviting them to attend the funeral.

Of the four children of her uncle Hangley, two died in this city, and two were drowned on their passage from Ireland.

We called on Saturday to see and talk with this little girl, but she was very feeble, and just then in a drowsy, and we would not allow her to be disturbed. She is said to have a very thoughtful and serious countenance, and to be a very interesting child. She had no wish to live, but preferred returning to her mother. The father and the sisters are seriously, but very happily, impressed with the relations of this sweet child, and joyfully believe the story she tells. Their house is a pattern of neatness, and they all possess hearts overflowing with affection, and are sincerely happy on account of their heavenly messenger.

"I was sorry," said Mr. H. to Dr. Morrison, in the honest, truthful, simplicity of his heart, "when my good wife died, but I'm not now, but only wish to be with her." The elder sisters, too, live now in joyful hope of meeting at length, and they care not how soon, if it be God's time, their dear mother, in heaven, where she has been seen by their angel sister, who has been permitted to return to the earth, and make the facts known to them.—*Bangor Whig.*

AERIAL SHIP.—A large machine of this kind is now building near this city, by Mr. Robjohn. The canvas is all ready, and is about eighty-six yards in length, and fifty in diameter. It is to be propelled by two oscillating five-horse power engines, which are already provided and secured in the car. They occupy a very small space, and are well made. They are to propel the huge gaseous monster by fan wheels, we believe. We wait in calm contemplation the mighty results of this enterprise. We can say this much about it, that the workmanship will be well executed. The projector has at least great courage, and deserves success—in any other department he would attain it.—*Phila. North American.*

SUMMARY.

On Saturday, a lad named Charles Smith, son of John Smith, of Clarke-street, fell into the dock at Sargent's wharf, and was so much injured by striking upon some timber, that he died on Sunday morning.

On Saturday evening last, as the late train from New York was on its way to New Haven, a woman, belonging to Bridgeport, was killed just after the train left that place. The engineer, as soon as the woman was discovered, did all he could to save her, by shutting off steam and reversing the engine; but the cars were under such headway as to render it impossible to stop in time.

The worst storm ever known in Bracken County, Ky., took place on the 10th, and Mrs. Smalley, her son and two daughters, Mrs. Paul, and Miss Mechenah, were drowned by their houses being swept away, on Holt's creek.

The dead fish found in one of the Maryland streams some time ago, and supposed to have been killed by cholera, were fish caught in a seine by some fishermen, and thrown overboard as not worth taking to market.

The impostor who has been palming himself off on stage contractors and postmen in Pennsylvania as a general mail agent, by the name of John Washington, and who has swindled the master of Cincinnati out of \$500, under the name of John Robinson, using forged letters of appointment and drafts for this purpose, has been arrested at Evansville, Ind., after having practised the same trick upon the postmaster of that place.

Each leaf of a tree has a colony of insects grazing upon it, like oxen in a meadow.

Mr. Charles Stevens, of Castine, Me., in a paroxysm of insanity, cut the throat of his youngest child, and then attempted to cut his own, but was prevented from effecting his purpose fully. The child is dead, but the man, it is thought, will recover.

Dr. Gammie (Unitarian) has received a request to surrender immediate possession of their church and land in Federal-street to the First Presbyterian society in this city, on the ground of an alleged provision in the original grant of said estate, that the Scotch Presbyterian form of worship should always be maintained there.

The Turks have a proverb, which says that the devil tempts all other men, but that idle men tempt the devil.

Theodore Barber, a German, committed suicide in New York city by shooting himself through the head with a rifle.

An Irishman named John McCurdy was run over and killed at Somerville, by the special train of cars going to the land sale at Edgworth on the 27th ult. He leaves a wife in Medford.

A woman named Smith, a performer in an equestrian company in Buenos Ayres, in a temporary fit of insanity, brought on by the use of ardent spirits, committed suicide by throwing herself from a vessel in the harbor.

A boy about four years old, son of John Quinn, of South Boston, was run over and instantly killed on First-street, near the Massachusetts Iron Works, by a horse and buggy, which was driven at a rapid rate by a man whose name is unknown.

An Irishman was run over by the cars near the Worcester depot, on the 28th ult., and had both legs broken.

BUSINESS NOTES.

J. Wilson—You did not give the given name of Mrs. Jones, but we presume you refer to J. C. Jones, and credit accordingly. Also \$1 to Mr. A., and the balance, \$3, to you. Have now credited J. Lyon to \$2.

S. White, S. D. Morse—Well.

H. H. Gross—Have credited H. Ashley \$3 to 430. You will see the payment of the first two names referred to, credited in the last Herald.

J. Taylor—We are mailing papers Thursday p.m., and Friday a.m., of each week. The papers are put in the office early or late, during those hours, according as we are prospered with help. Mrs. L. D. Dyer owes for the last and present bills.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The Postmaster of Rochester, N. Y., writes, that E. KEN-

350

DALL stops his paper. He owes

500

The Postmaster of Cherry Valley sends back the paper di-

rected to HENRY BOYD, who owes

The Postmaster of West Gardner, Me., writes that N. H.

500

GROVER stops his paper, because he does not think it

200

worth the postage. He should have found that out before he allowed himself to become a delinquent to the amount of

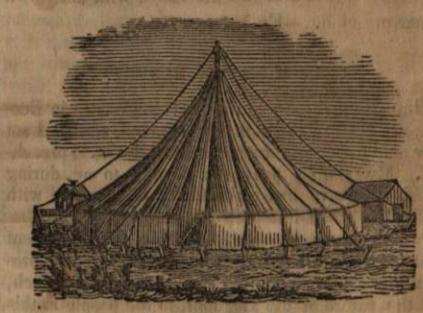
100

Total delinquencies since Jan. 1st, 1849. - - - - - 88 94

TO SEND THE "HERALD" TO THE POOR.

Z. - - - - - 7 00

BIG TENT MEETINGS



AT PROVIDENCE, R. I.

Will commence Wednesday, Oct. 10th, and continue about a week. It is expected that Bro. Weethree, Dr. Burnham, Dr. Robinson, Himes, and others, will be present to help in the preaching of the word. The tent will be erected near its former location on the west side of the river. Brethren and sisters in the vicinity are invited to come up and spend the week with us in this effort to promote the cause of our coming Lord.

T. SNOW, A. PEARCE, T. ADDENHAM, Committed.

APPOINTMENTS.

Bro. H. H. Gross will preach in Kent, Ct., Sabbath, Oct. 7th; New Milford, Sabbath, Oct. 14; Greenfield Centre, Saratoga co., N. Y., in the Baptist meeting-house, Sabbath, 21; Jamesville, Sabbath, 28. Post-office address, till Oct. 15th, New York city; afterwards, till further notice, Balston Spa, N. Y.

Bro. S. I. Roney will preach at Burlington, Vt., Oct. 11th; Waterbury, Sabbath, 14th; East Bethel, 15th; Hartford, 17th; North Springfield, 18th; Granby, 19th; Northfield Farms, Sabbath, 21st; Granby, 23rd; Jawbuck, Sabbath, 25th.

After returning home, I find it will be impossible for me to go to Vermont, as I appointed, and instead, will preach in Manchester, N. H., Oct. 14th, and the week following, if desired. I. ADRIAN.

I wish you would say through your paper, that I will meet with the brethren as follows:—Saratoga Springs, N. Y., Oct. 22d; West Troy the 23d; Albany the 24th; South Westerly, Sunday, 25th.

Bro. J. Pearson, Jr., will preach in Brunswick, Me., Sabbath, Oct. 14th.

Bro. F. H. Berick will preach in New Salem, N. H., Sunday, Oct. 15th.

Bro. I. R. Gates will preach at North Abington Oct. 14th; Brewer, Me., 15th; 1st to Orrington, 25th to 28th. Brethren will please make arrangements.

Bro. H. Plummer will preach in Lamprey River, N. H., the second Sabbath in Oct.

Bro. B. Reynolds will preach in the Methodist chapel in Warren, N. H., the last Sabbath in October.

Bro. D. T. Taylor, Jr., will preach as follows:—At Grafton, Vt., Sunday, Oct. 7th; Jamaica, 9th; Townsend, 11th; North Springfield, 13th; Union, 14th; Claremont, N. H., 16th; South Woodstock, Vt., 18th; Union, 19th; Falmouth, 20th; Waterbury, Sunday, 25th.

Bro. N. Billings will preach at Abington the first Sabbath in Oct.; Marlboro' the second, and Holden the third.

Bro. L. D. Thompson will preach at Cabot, Vt., the first Sabbath in October, and at Waldron the second.

MEETINGS.

ADVENT



HERALD

Luke 1: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, OCTOBER 13, 1849.

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THE ADVENT HERALD

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The Christian's Walk.

Christian! walk carefully—danger is near,
Work out thy journey with trembling and fear;
Snare from without, and temptations within,
Seek to entice thee again into sin.

Christian! walk humbly—exult not in pride,
All that thou hast is by Jesus supplied;
He holdeth thee up, He directeth thy ways,
To Him be the glory—to Him be the praise.

Christian! walk cheerfully—though the dark storm
Fill the bright sky with the clouds of alarm;
Soon will the clouds and the tempest be past,
And thou shalt dwell safely with Jesus at last.

Christian! walk steadfastly while it is light:
Swift are approaching the shades of the night;
All that thy Master hath hidden thee do,
Haste to perform, for the moments are few.

Christian! walk prayerfully—oft wilt thou fall,
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,
If thou art clad in the armor of prayer.

Christian! walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory, and this thy reward,
Enter thou into the joy of thy Lord!"

Epis. Rec.

The Advent of Christ.

How many advents, or appearances, of the Saviour to this earth, do the Scriptures teach? Ans. Two: the first, and the second advent.—Heb. 9:28.

When was his first advent? Ans. His first advent took place in the days of Herod, (Matt. 2:1,) when He was conceived of the Holy Ghost, (Matt. 1:18,) born of the Virgin Mary, (Matt. 1:25,) went about doing good, (Matt. 11:5,) suffered on the cross, the just for the unjust, (1 Pet. 3:18,) died, (Luke 23:46,) was buried, (Luke 23:53,) rose again the third day the first-fruits of them that slept, (1 Cor. 15:4,) and ascended into the heavens, (Luke 24:51,) which must receive him until the times of the restitution of all things spoken of by the mouth of all the holy prophets.—Acts 3:21.

What prophecies respecting his incarnation were fulfilled in his first advent? Ans. Those which predicted he should be of "the seed of the woman" (Gen. 3:15); and that he should be born of a virgin.—Isa. 7:14.

What circumstances respecting his birth had been foretold? Ans. It had been predicted that he was to be of the seed of Abraham (Gen. 22:18); of the tribe of Judah (Gen. 49:6); of the family of David (2 Sam. 7:10); that he should be born at Bethlehem (Mic. 5:2); that a star should indicate his advent (Num. 24:17); that he should be called out of Egypt (Hos. 11:1); that his way should be prepared by another (Isa. 40:3, 4; Mal. 3:1, 4, 5); and that there should be a general expectation of his coming.—Hag. 2:7, 9.

Was Christ the seed of Abraham? Ans. Says Paul: "Now to Abraham and his seed were the promises made: He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. 2:16.

Was he of the tribe of Judah? Ans. Says Paul, "It is evident that our Lord sprang out of Judah."—Heb. 7:14.

Was he of the family of David? Ans. Said the angel to Mary, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David."—Luke 1:32.

Was he born at Bethlehem? Ans. "Jesus was born in Bethlehem Judea, in the days of Herod the king."—Matt. 2:1.

Did a star indicate his advent? Ans. "And

lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."—Matt. 2:9.

Was he called out of Egypt? Ans. Joseph took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son."—Matt. 2:14, 15.

Was his way prepared by another? Ans. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matt. 3:1-3.

Was there at the time of his birth a general expectation of the Messiah? Ans. There was; and there came wise men from the East to Jerusalem seeking for him.—Matt. 2:1.

What prophecies were there respecting his sufferings and death? Ans. He was to enter Jerusalem on a colt (Zech. 9:9); to come suddenly to the temple (Mal. 3:1); to be despised and rejected of his countrymen (Isa. 8:14, 15; 53:2, 3); to be betrayed by one of his disciples (Ps. 41:9); to be reproached of men (Ps. 22:6); to be betrayed for thirty pieces of silver (Zech. 14:12); was to be wounded for our transgressions (Isa. 53:5); was to be numbered with transgressors (Isa. 53:12); was to be persecuted by the Jews (Ps. 69:26); was to be wounded in his hand (Zech. 13:6); was to be mocked on the cross (Ps. 26:7, 8); to have gall and vinegar given him to drink (Ps. 69:21); to have his garments parted by lot (Ps. 22:15); to have none of his bones broken (Zech. 12:10); to be looked upon by those that pierced him (Zech. 12:10); to pour out his soul unto death (Isa. 53:12); and to be cut off, not for himself, but for others.—Dan. 9:26.

Did Christ enter Jerusalem riding upon a colt? Ans. He did, "that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."—Matt. 21:4, 5.

Did he come suddenly to the Temple? Ans. He did. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves."—Matt. 21:12, 13.

Was he despised and rejected of his countrymen? Ans. They hated him, and would not have him to reign over them.—Luke 19:14.

Was he betrayed by one of his disciples? Ans. Said Jesus to the twelve disciples, "I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me."—Jno. 13:18.

Was he reproached of men? Ans. The Jews said of him, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house."—Matt. 13:55-57.

Was he betrayed for a specific sum of money? Ans. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I

will deliver him unto you? And they covenanted with him for thirty pieces of silver."—Matt. 26:14, 15.

Was he wounded for our transgressions? Ans. Peter says, that "his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed."—1 Pet. 2:24.

Was Jesus numbered with the transgressors? Ans. Said Jesus, "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. . . And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left."—Luke 22:37; 23:33.

Was he persecuted by the Jews? Ans. "The Jews" did "persecute Jesus, and sought to slay him."—John 5:16.

Were his hands wounded? Ans. To convince Thomas, the Saviour said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."—John 20:27.

Was he mocked upon the cross? Ans. Likewise also the other priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him."—Matt. 27:41, 42.

Were gall and vinegar given him to drink? Ans. "They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink."—Matt. 27:34.

Were his garments parted by lot? Ans. "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet: They parted my garments among them, and upon my vesture did they cast lots."—Matt. 27:35.

Were his bones preserved from being broken? and did they look upon him whom they pierced? Ans. "When they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."—John 19:33-37.

Did he pour out his soul unto death? Ans. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commit my spirit: and having said thus, he yielded up the ghost."—Luke 23:46.

Was he cut off for himself, or for others? Ans. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. 5:8.

What prophecies have respect to the death of the Saviour? Ans. He was to make his grave with the rich (Isa. 53:9); he was not to see corruption (Ps. 16:10); he was to rise from the dead (Ps. 2:7; 14:17); and was to ascend to heaven.—Ps. 16:11; 68:18.

Was Christ buried with the rich? Ans. "There was a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great

stone to the door of the sepulchre, and departed."—Matt. 27:57-60.

Did the body of Jesus see corruption? Ans. Peter saith of him that God raised him up, "having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. . . Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:24, 25, 30, 31.

When was he raised from the dead? Ans. God raised him from the dead "the third day, and showed him openly; not to all the people, but to witnesses chosen before by God, even to us, who ate and drank with him after he rose from the dead."—Acts 10:39-41.

Did he ascend into heaven? Ans. Forty days after his resurrection, Jesus led his disciples out as far as Bethany to the Mount Olivet, and after conversing with them, "while they beheld, he was taken up, and a cloud received him, and their eyes were kept from seeing him."—Acts 1:9.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

Rev. 1:20.—The seven stars denote "the messengers of the seven churches." But the Lord says they are the angels of the churches, and though it is true that angel is a term denoting a messenger, yet it is not at all clear that the idea of messenger was intended to be the prominent idea conveyed in this passage by angel.

Rev. 7:9, 13-17.—The palm-bearing multitude represents "a multitude of men in the body who survived the great tribulation." On the first reading of this we had not the least conception that by "men in the body, our author intended any others than men living on earth in their natural bodies, and in the ordinary conditions of humanity. But we became enlightened as we proceeded, although at a very slow rate. For while they are of our race, yet they are not risen and glorified saints, as they are discriminated from the living creatures and elders that represent the redeemed that have died. They represent therefore a different order of the race. Still they are sanctified, as they have purified their robes in Christ's blood. They are justified and freed from the dominion and curse of sin. They have entered on a new and glorious life. They have come out of the great tribulation, and are never more to suffer trials, but are to serve God day and night in his temple, and God is to dwell with them. Still they are in bodies, and in natural bodies, as is evident from all the predicates ascribed to them. They are to live in our world; otherwise the promise of exemption from hunger, thirst, and heat would have no appropriateness. Their period is to be after the advent of Christ and the commencement of his visible reign on earth, as is shown by the promise that he shall guide them, and lead them to the fountains of the waters of life. Who are they? What is to be understood by such a nondescript class of beings inhabiting the earth in natural bodies, yet free from sin and its curse, and rejoicing in the personal presence of Christ in his kingdom? The question is answered. "They denote the saints, therefore, undoubtedly, who are to live at the coming of Christ, who are to

be gathered by the risen and glorified saints symbolized by the majestic being seated on a white cloud, and are to continue in the natural body and live a perfect and blessed life until transfigured." (?) But when are they to be transfigured? The living saints, according to Paul, are to be changed in the twinkling of an eye *at the coming of Christ*, and not at some indefinite period afterwards. And then as to the "gathering," if the reader is at a loss to know what is intended by this process as performed by the symbolic being seated on a white cloud, who is like the Son of Man, and yet is not He (as our author affirms); we find the problem solved somewhat farther on. The passage referred to, it will be recollected, is the following:—"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the harvest of the earth is ripe.—And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." The symbolic reaper in this verse is, according to Mr. L., a risen and glorified saint who represents a similar class of beings, that is, "human beings raised from the dead in glory like the human form of Christ in his exaltation. He obviously is not the representative of angels." He represents, according to Mr. L., a risen and glorified portion of the human race, whose office it is to harvest the sanctified then living on the earth, and who are the same with the palm-bearing multitude. "He personates beings of his own order, therefore, and his agency is symbolic of the gathering of the saints who are living at the coming of Christ which is foretold in the prediction, Matt. 24:31, that he shall send his angels or messengers and gather his elect from the four winds." "As crops are harvested for the purpose of preservation and appropriation to the uses for which they are raised; so the reaping of the subjects of this harvest denotes their being gathered for preservation and appropriation to the ends for which they are sanctified. The symbol thus foreshows that ere the final destruction of the vassals of anti-christ, the living saints are to be gathered together for preservation, and probably for the judgment and acceptance which are symbolized by the parable of the separation of the sheep from the goats, and that the raised are to be the angels who are to gather together the elect, and that they are previously to descend to the clouds, await the approach of the great moment, and receive a signal from heaven when to enter on their work." All this, it is evident, runs on in quite a novel vein of suggestion, but what shall we think of the following? "That this symbol cannot personate men in the natural body, is seen also from the relation in which men are to be the subjects of his agency. It is on men and the sanctified, that the acts symbolized by reaping are to be exerted; and, like grain, they are to be subjected to their agency whom he represents, *in a passive relation*. They are to be gathered *by force* from the scene in which they live, and placed in another, for preservation and appropriation to the end for which they are sanctified. There is no moral agency by which men are passively transferred from one scene to another, in a manner symbolizing the reaping of a grain field by a risen and glorified saint, stooping from a cloud."—*Theol. and Lit. Jour.*, No. 2, p. 244.

What idea to form of this *forcible* deliverance of men that are so highly sanctified, and who might be supposed readily to yield to an admonition to remove from a perilous proximity, and transfer themselves to a place of safety, we are at a loss to imagine, as we are also what answers could be given to an army of queries that suggest themselves in view of this scheme of eschatology, but which our limits will not allow us to propose. We can only say of the whole, in the language of one of Shakspeare's personages, after wandering for a long time through unknown forest wilds, "Here's a maze trod indeed through forthrights and meanders." [Note 1.]

Rev. 13:7. The wild beast of seven heads is a symbol of civil rulers; so likewise its head and horns both denote kings. This is true in regard to the latter, the heads and horns, but not in regard to the beast himself. He is nowhere said to denote civil rulers; besides, this would be to confound the body of the beast with his heads, which, as far as we have been able to see, Mr. L. does throughout. Yet he is professing to give us all along *inspired* expositions of the symbols. [Note 2.]

Rev. 19:7, 8. The Lamb's wife and also the New Jerusalem, which is equivalent, symbolize the risen, justified, and glorified saints. This again is gratuitously said. The inter-

preting angel does not affirm that those who constitute the New Jerusalem are saints who have risen from the dead, in Mr. L.'s sense of resurrection, which is that of the body. Neither is it said that the souls of those who were beheaded for the testimony of Jesus, and who sat on thrones and reigned with Christ a thousand years, are the same with the saints who constitute the Lamb's wife and the heavenly Jerusalem. This is Mr. L.'s *inference* growing out of his peculiar scheme of prophecy, and it will be found, in numerous instances, that what he has set down as *inspired* interpretation, is no more than his own interpretation, which we are called upon to admit as of divine authority. We deny most emphatically the truth of his exhibition of the mind of the Spirit in this connexion. If he believes that this is the true intent of the oracle, let him profound it as his belief formed from the best light he can obtain; but let him not exalt his conjectural commentary to a level with the authority of the text itself. We are here reminded of one of Mr. L.'s own sentences in speaking of Faber, "What certainty of interpretation can there be, if the prophecy may thus be wrested at the pleasure of the expositor, to meet the necessities of his false hypothesis?" [Note 3.]

Rev. 8:8, 11; 16:4, 5. Rivers and fountains of waters, spoken of under the judgments of the second and third trumpets, and of the second and third vials, denote peoples. This again is inference. The angel merely says, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." These Mr. L. himself admits were "waters that were seen surrounding the seven hills of Rome," which must of course have been the sea, and it does not necessarily follow that rivers and fountains denote the same, in the language of prophecy, with the sea.

Dan. 2:41-43. The inadhesion of the iron and clay in Nebuchadnezzar's image represents the want of union between the monarchs and their people, holding the elective franchise.—This will be seen to be an inference, and a very far-fetched one, by any one who will consult the passages referred to. He will have to look long before finding any allusion to the "elective franchise." [Note 4.]

Dan. 7:20, 21, 25. The investiture of one like the Son of Man with dominion over all nations signifies the investiture of Christ, and the establishment of His kingdom on earth, in which his *risen* saints are to reign with Him. Where does Mr. L. find anything in the angel's explanation respecting the *risen* saints reigning with Christ in his kingdom on earth? What is this but compelling the Word of God to bear witness to a private interpretation of our own? "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." [Note 5.]

It will not be forgotten that in all this Mr. L. professes to be stating the interpretations of the Holy Ghost, and not propounding his own.—He adduces the above, among a multitude of similar instances, as illustrative of what he declares to be the general law of symbols, to wit, that they shall be of a different order from the persons or things represented. This may be true in the main, as we are inclined to believe it is; but we think it clear that in the above cases he has failed to invest the rule with the divine sanction, as he claims with a certain confidence of tone. Not only so; the rule not only fails in several cases to be duly authenticated; but even should this be granted, we are prepared to show that the principle is wholly inadequate to the emergency—that it does not afford a competent key to decipher the enigmas of the prophets, and is, therefore, undeserving the high laudations which Mr. L. bestows upon it.

In the article on the "Laws of Symbolic Representation," (Theol. and Lit. Jour., No. 2,) from which we have thus far for the most part quoted, he undertakes to show that the asserted law is indispensable, as a clew by which alone a large class of uninterpreted symbols can be explained consistently with the truth of the prophecies. They admit, he says, of no explication that can be verified, except on the ground that the agents and acts foreseen are of a different species from those by which they are represented. One of these is the symbolic apparatus of the second trumpet, viz., of a volcanic mountain falling into the sea, and turning one-third of the waters into blood, and destroying one-third of the fish, and of the ships. This cannot, of course, denote any event of the same kind. There are no explosive elements with which we are acquainted,

accumulated in such quantity at one point in the earth, as would be adequate to throw up a vast mountain from its base, and project it into the sea. Something else, then, must be represented by the symbol, and it is precisely here that we need the aid which Mr. L.'s rule does not afford us. We want a positive intimation as to the import of the imagery. But no such adminicular hint occurs, and we are thrown upon analogy for our clew. "There is an analogy," says Mr. L., "between the symbolic dejection of such a volcanic mountain into the sea, and destruction by it of fish and ships, and a sudden and novel invasion of an empire by an extraordinary people, conquering a province, establishing a separate and independent government, and sending from their capital slaughtering and devastating armies into the surrounding regions. And as waters are interpreted in the prophecy as the symbols of peoples, and multitudes, and nations, and tongues, we know that the sea into which the mountain descended denotes a nation of the Roman empire (why not the whole empire?), and that the angels symbolized by the mountain must be agents, therefore, that acted on a people of that empire; and thence that into which the sea was changed was representative of their blood (where blood, it appears, contrary to the principle, is a symbol of blood). And such agents were the Vandals, who conquered the Roman provinces in Africa in the fifth century; established an independent government there, consigned immense numbers of the inhabitants to death by the sword, and made frequent incursions into the islands of the Mediterranean, and into Italy and Greece, slaughtering the people, sacking and burning the cities, and spreading the country with devastation." Such is Mr. L.'s interpretation, founded, confessedly, on an *apprehended* analogy between the symbol and the subject, in regard to which, however, fifty other expositors might fail to see it with Mr. L.'s eyes, as, in fact, the history of the interpretation of the book makes abundantly manifest. Yet our author seems quite averse to allowing the possibility of any other exposition being correct. "And there is no other class of actors, and no other species of agency, that answers in that manner to the symbols. In the consideration, then, that there is no other explication that is not wholly ineligible, and that this has all the elements that can entitle a solution to be received as legitimate, we have all the reasons that we can with propriety ask, for regarding this as the true interpretation."—What we ask is positive demonstration that this and no other is the truly-meant import of the inditing spirit in this figured prediction. We understand Mr. L. as propounding a rule of interpretation, the observance of which will preclude conjecture. But it seems, from Mr. L.'s own showing, that Grotius, Hammond, Cocceius, Daubuz, Vitrina, Mede, Newton, Crescener, Cunningham, and Dean Woodhouse, have each of them proposed a different solution from that of Mr. L., and each, no doubt, was as ready as Mr. L. to suppose that "no other class of actors, and no other species of agency, answered to the symbols," and that every other explication was "wholly ineligible."—We do not design by this to intimate that Mr. L.'s interpretation may not be more "legitimate" than any of the others which he has recited; but our object is, to say that Mr. L. comes to his conclusion on the subject precisely in the same way with the others, viz., by a careful study and pondering of the probabilities of the case, and not in virtue of any inspired rule, or criterion of judgment. [Note 6.]

N. C. Repository.—(To be continued.)

Note 1.—The position here noticed as taken by Mr. L., we consider justly subject to severe criticism. Prof. Bush has unfolded objections to it which also lie against the view taken of the kingdom by the whole body of Jewish Restorationists. They hold to a mixed state of mortals and immortals for a period subsequent to the advent: we find no such mixed state. As Prof. Bush has remarked, "the living saints, according to PAUL, are to be changed in the twinkling of an eye, *at the coming of Christ*, and not at some indefinite period afterwards." As the righteous dead are then raised, and the righteous living then changed, there are none left unimmortal but the living wicked, and these, according to the apostle, are to be destroyed at this period; for CHRIST is to "be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST:

who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." It is clear to us that at CHRIST's coming and the resurrection, all the righteous will be crowned with immortality—that the apostle expressly declares it. We have not seen any attempt to answer this by any of our Judaizing brethren, except in one instance: and he was frank enough to admit that he dissented from the conclusion of the apostle! The redeemed, symbolized by the palm-bearing multitude, are evidently the resurrection saints. We are strengthened in our views of truth when we see that the objections brought against what are claimed to be literal expositions only affect those which differ from ours.

Note 2.—This objection does not exist against our view, that the beast symbolizes the Roman Empire—not its rulers merely. Said the angel to DANIEL, (chap. 7th,) "the fourth beast is the fourth kingdom on earth." Here is "inspired exposition" of the symbol.

Note 3.—Mr. L. should not exalt his inferences to a level with the text. But let Prof. Bush show that the inferences are not legitimately drawn. The marriage of the LAMB is subsequent to the destruction of the beast. It synchronizes with the establishment of the reign of CHRIST: the burden of the voice of the mighty thunderings is, that "the Lord God Omnipotent reigneth!" His reign begins at his appearing and kingdom. At his coming the saints are changed in the twinkling of an eye, they that sleep in Jesus he will bring with him, and take vengeance on the wicked. The new Jerusalem state synchronizes with this. The "plane of the literal sense" requires us to regard these as the "risen, justified, and glorified saints." We question the accuracy of the vision of those who only look down on this "plane" from a distant elevation, with clouds and fogs intervening.

Note 4.—Our view of this inadhesion has always been, that it symbolized a want of adherence between those constituting the Roman Empire, after it was overrun by Northern barbarians.

Note 5.—Will not Prof. Bush in frankness here admit, that the fact of "risen saints" in this connection can only be obviated by a denial of any resurrection? The common view of a millennium must lead to a denial of the resurrection, if carried to its legitimate results.

Note 6.—We think that Mr. L.'s position is liable to these strictures.

Letter from Joseph Mazzini.

The following letter, addressed by Mazzini to a friend in this country, is now of rather an old date (the 6th inst.), but, as a picture of the man, a historical interest attaches to it, and we feel, therefore, no hesitation as to giving it a place in our columns.—N. Y. Trib.

Rome has fallen! It is a great crime and a great error. The crime belongs to France; the error to civilized Europe, and above all to your England. I say to your England, for in the three questions which are now at issue at Rome, and which it is vain to attempt to stifle by brute force, England appears to me, and did appear to us all, to be especially concerned. Three questions—the question of principle, of international right, of European morality—the political question, properly so called, the balance of power in Europe, influence to be preserved or obtained—and the religious question—all were, in fact, raised in Rome, before the entrance of the French. The question of principle is, thank God, sufficiently clear. A population of more than two millions of men having peacefully, solemnly, and legally chosen, through a constitutional Assembly, regularly elected, a form of government, is deprived of it by foreign violence, and forced to submit to the power which had been abolished; and that without that population having furnished the slightest pretext for such violence, or made the slightest attempt against the peace of neighboring countries.

"The calumnies which have been for months systematically circulated against our Republic, are of little importance; it was necessary to defame those whom it had been determined to destroy. But I affirm that the Republic voted almost unanimously by the Assembly, had the general and spontaneous approbation of the country; and of this the explicit declaration of almost all the municipalities of the Roman States voluntarily renewed at the time of the French invasion, without any initiative on the part of the Roman government, is a decisive proof. I affirm that with the exception of Ancona, where the triumvirate were obliged energetically to repress certain criminal acts of political vengeance, the Republican cause was never sullied by the slightest excess; that never was there any censorship assumed over the press before the siege, never did the occasion arise for exercising it during the siege; not a single condemnation to death or exile bore witness to a severity which it would have been our right to have exercised, but which the perfect unanimity which reigned among all the elements of the State rendered useless.

"I affirm that, except in the case of three or four priests, who had been guilty of firing upon our combatants, and who were killed by the people in the last days of the siege, not a single act of violence was committed by any fraction of the population against another, and that if ever there was a town presenting the spectacle of a band of brothers pursuing a common end, and bound together by the same faith, it was Rome under the Republican rule. The city was inhabited by foreigners from all parts of the world, by the Consular agents, by many of your countrymen; let any one of them arise, and under the guarantee of his own signature deny, if he can, the truth of what I say. Terror now reigns in Rome; the prisons are choked with men who have been arrested and detained without trial; fifty priests are confined in the Castle of St. Angelo, whose only crime consists in their having lent their services in our hospitals; the citizens the best known for their moderation are exiled; the army is almost entirely dissolved, the city disarmed, and the 'factious' sent away even to the last man; and yet France dares not consult in a legal manner the will of the population, but re-establishes the Papal authority by military decree.

"I do not believe that since the dismemberment of Poland there has been committed a more atrocious injustice, a more gross violation of the eternal right which God has implanted in the people—that of appreciating and defining for themselves their own life, and governing themselves in accordance with their own appreciation of it. And I cannot believe that it is well for you or for Europe that such things can be accomplished in the eyes of the world, without one nation arising out of its immobility to protest in the name of universal justice. This is to enthroned brute force where, by the power of reason, God alone should reign—it is to substitute the sword and poignard for law—to decree a ferocious war without a limit of time or means between oppressors rendered suspicious by their fears, and the oppressed abandoned to the instincts of re-action and isolation. Let Europe ponder upon these things. For if the light of human morality becomes but a little more obscured, in that darkness there will arise a strife that will make those who come after us shudder with dread.

"The balance of power in Europe is destroyed. It consisted formerly in the support given to the smaller states by the great powers; now they are abandoned. France in Italy, Russia in Hungary, Prussia in Germany, a little later perhaps in Switzerland; these are now the masters of the continent. England is thus made a nullity; the 'cela sedet Eolus in arce,' which Canning delighted to quote, to express the moderating function which he wished to reserve for his country, is now a meaningless phrase. Let not your preachers of the theory of material interests, your speculators upon extended markets, deceive themselves; there is history to teach them that political influence and commercial influence are closely bound together. Political sympathies hold the key of the markets; the tariff of the Roman Republic will appear to you, if you study it, to be a declaration of sympathy toward England, to which your government has not thought it necessary to respond.

"And yet, above the question of right, above the question of political interest, both of which were of a nature to excite early the attention of England, there is, as I have said another question being agitated at Rome of a very different kind of importance, and which ought to have

aroused all those who believe in the vital principle of Religious Reformation—it is that of liberty of conscience. The religious question which broods at the root of all political questions showed itself there great and visible to all its European importance. The Pope at Gaeta was the theory of absolute infallible authority exiled from Rome forever; and exiled from Rome was to be exiled from the world. The abolition of the temporal power evidently drew with it, in the midst of all those who understood the secret of the papal authority, the emancipation of men's minds from the spiritual authority. The principle of liberty and of free consent, elevated by the Constituent Assembly into a living active right, tended rapidly to destroy the absolutist dogma which from Rome aims more than ever to enchain the universe.

"The high aristocracy of the Roman Catholic clergy well know the impossibility of retaining the soul in darkness, in the midst of light inundating the intelligences of men; for this reason they carried off their Pope to Gaeta; for this reason they now refuse all compromise. They know that any compromise would be fatal to them; that they must re-enter as conquerors, or not at all. And in the same way that the aristocracy of the clergy felt this inseparability of the two powers, the French Government, in its present re-actionary match, has felt that the keystone of despotism is at Rome—that the ruin of the spiritual authority of the middle ages was the ruin of its own projects—and that the only method of securing to it a few more years of existence was to rebuild for it a temporal domination.

"England has understood nothing of this. She has not understood what there was of sublime and prophetic in this cry of emancipation, in this protestation in favor of human liberty, issuing from the very heart of ancient Rome, in the face of the Vatican. She has not felt that the struggle in Rome was to cut the Gordian knot of moral servitude, against which she has long and vainly opposed her biblical societies, her Christian and evangelical alliances; and that there was being opened, had she but extended a sisterly hand to the movement, a mighty pathway for the human mind. She has not understood that one bold word, 'respect for the liberty of thought,' opposed to the hypocritical language of the French government would have been sufficient to inaugurate the era of a new religious policy, and to conquer for herself a decisive ascendancy upon the continent.

"Is England beginning to understand these things? You answer me, Yes. I doubt it. Political and religious indifference appears to me to have taken too deep a root with you to be conquered by anything short of those internal crises which become more and more inevitable. But if it be true that the unequal struggle which has been maintained for two months at Rome has borne fruits—if it be true that you begin to understand all that there is of brutal in the league of four powers against the awakening of the Eternal City—all that there is of grand and fruitful for humanity in this cry of country and liberty, rising from among the ruins of the Capital—all that there would be of noble, of generous, of profitable for England in responding to this cry, as to that of a sister toward whom a debt of gratitude is owed—you can still do us a great good. You may console—this you have always done—the exile of our combatants, whom the French Government tears from their homes, poor, mistaken souls, who dreamed of the fraternity of France, in utter physical destitution and in despair of mind. You can save for us these spirits by preserving them from the attacks of doubt and of unmeasured re-action. You can, by your press, by the voice of your meetings, fix upon the forehead of the French Republic the mark of Cain; upon the front of Rome the glory of a martyrdom, which contain the promise of victory; you can give to Europe the consciousness that Italy is being born anew, and to Italy a redoubled faith in herself. You may do more.

"The Roman question is far from being resolved. France finds herself placed between the necessity of giving way to a new insurrection, and that of prolonging indefinitely the occupation by her troops: thus changing intervention into conquest. Assemble yourselves, associate yourselves, organize a vast agitation for the political and religious independence of the people; and say to your Government, that honor, duty, and the future of England demand that her flag shall not hang idly in atheistic immobility, amid the continued violation of the principle which it represents; that France has not the right to dispose of the Ro-

man States as she pleases; that the will of the Roman people ought to be expressed, and that it cannot be freely expressed while four hostile armies are encamped upon its territories. Call upon France to fulfil her promises. We could not admit—we, the elected of the people—that they should be called upon to express a second time what they had already peacefully, completely, and in the most unfettered manner declared. We could not commit suicide upon ourselves in our most sacred right. But, since violence has annihilated the consequences of its exercise, it is for you now to recall France to its engagements, and to say to her: 'All that you are about to do is null and illegal, if the will of the population is not consulted.' And if your Government remains silent—if France pursues her career of violence—then it is for you, the people, to aid us, you men of justice and liberty, in the struggle. With or without the aid of the people we will re-commence this struggle. We cannot, we will not, sacrifice our future and the destinies toward which we are called by God, to the caprices of egotism and of blind force. But the assistance of the people may spare us many sacrifices, much re-actionary, violence, that we, men of order and peace, have striven to avoid, but which in the powerlessness of exile, we may not be able to prevent. JOSEPH MAZZINI.

"Aug. 6, 1849."

Triumph of Tyranny.

Affairs on the Continent of Europe have seldom borne an aspect more gloomy and ominous than at the present moment. Hungary, in the boastful language of Prince Paskiewitch, lies prostrate at the feet of the Czar, and the suppression of Hungary involves, to a great extent, the vassalage of Austria; Rome is still repressed by the base and violent intervention of French bayonets; and after a gallant and protracted resistance Venice has yielded to the Austrian besieger. From the Straits of Sicily to the Baltic, despotism is rapidly extending and perfecting its closest network, and the suicidal policy of the House of Hapsburg in soliciting Russian intervention, combined with the evident tendencies of the French President, is seriously threatening the remnant of Continental freedom. Even the *Times*, which so recently hounded on the Russians and Austrians in the Hungarian struggle, is forced to regard the prodigious increase of Russian influence in Germany and Central Europe, with some apprehension, and acknowledges, that recent events "have advanced the power of Russia in Southern Germany to an unprecedented extent, and that she is destined to play whatever part she may think fit, or to direct the parts of others, in the next questions that may arise in that part of the Continent." The same journal, after doing its utmost to further the iniquitous Russian aggression on Eastern Europe, is now compelled to hope, that the Russian Cabinet "may disclaim those violent and despotic intentions which are commonly attributed to it;" but none were better conversant with the "violent and despotic" policy of Russia than the conductors of the *Times*, and none are so guilty for assisting that power in its recent inroads upon liberty. It is, in the highest degree, absurd to suppose, that a system, of which the Emperor Nicholas forms the motive power, will be anything but adverse to the interests of religious, civil, and commercial freedom.

Nor is England herself likely to remain uninfluenced or uninjured by the suppression of liberty abroad. She has long been the bugbear of European tyrants, and, as the commercial freedom and prosperity of her people increase, the feeling of dislike, with which she is regarded, will, assuredly, not lessen. Already there are rise and credible rumours of an attempt by Russia, Austria, Prussia, France, Naples, and the Pope, to revive the celebrated restrictive Continental System of Napoleon for the exclusion of British imports; and it is certain that the duties on imports have just been raised at Odessa. But whether such commercial restrictions will be readily submitted to by the peoples under the rule of this new "Holy Alliance," especially by the people of France, or, whether, in the event of its adoption, the tyrants will not find it as inefficient and suicidal as Napoleon did, remains to be seen.

Little has transpired respecting the disposal of Hungary, but there appears great danger of its losing the municipal institutions it possesses, and becoming assimilated to the bureaucratic despotism of Austria. The extent to which the House of Hapsburg carries on this system in Austria may be known from the

fact, that in 1842 Austria had 30,000 custom house officers, 140,000 persons employed in the routine of the Central Government, 100,000 of the same class enjoying pensions, numerous extra officials for special purposes, and scarcely a vestige of municipal self-government! This is the system for the introduction of which into Hungary, our unprincipled journalists have, for the last few months, so exerted themselves in laudations of the Austrian cause, and in libels on that of the Magyars!

Switzerland is likely to become the next sacrifice to the ambition of those to whom the destinies of Europe, for the present, seem to be committed. It is a Republic in the midst of Europe, and, unlike the French Republic, it has a free press, and the democratic party in power; it is a refuge for Republicans, and a nursery of Republican ideas. The fate of Hungary has, for some time, been in contemplation for Switzerland, and, not long since, a Russian army actually approached its frontier. The Swiss, however, prepared to resist, and the Russians withdrew till a more convenient opportunity. That contingency has now arrived, and—with Rome, Hungary, and Venice subdued,—Austria, backed by her great Northern accomplice, and even by the Court of Prussia, boldly declares, that the peace of Europe requires the reduction of Switzerland to a greater similarity with the surrounding States. Some of the regal plotters are said to recommend only a forcible remodelling of the Swiss Government, and a restoration of aristocratical rule; others advise a conquest and a partition. It is earnestly to be hoped, however, that France will act towards Switzerland a very different part from that which she has played in Rome,—and, if so, some difficulty may, perhaps, arise in carrying out this most indefensible and tyrannical conspiracy. But, if France, can be tempted, by a share of the spoil, and if England remain apathetic, it is more than probable that Switzerland will soon be blotted from the map of Europe; for, although brave, the Swiss, like the Magyars, must soon be crushed by the overwhelming number of their foes.

It is gratifying to find, that the people of England in public assemblies are still evincing their sympathy with Hungary, and their indignant horror at the Russian interference. It is not yet too late for the strongly expressed public opinion of this country to influence the future of Hungary. Instead of relaxing their efforts, the friends of freedom should increase their zeal, and multiply petitions for our Government to use its utmost endeavors to preserve the integrity of Hungary, to respect her municipal institutions, and to save her from the unhappy fate of Poland. To sympathize with the extension of liberty, and to protest against its repression abroad, is even dictated to Englishmen by their own interests: the restrictive character of the Austrian policy is notorious; but had Hungarian liberty been established, the Dalmatian and Hungarian ports would have been immediately opened to our merchandise, and a large addition made to the annual total of British exports. That the freedom and prosperity of one country beneficially affect its neighbours, is, indeed, too evident to require any argument; and that the commercial interests of England have everything to fear, and nothing to hope, from the encroachments of despotism, is equally clear and undeniable.—*British Banner*.

CONVERSION TO GOD.—"Blessed be God, even the God who is become my salvation, the hail of affliction and rebuke for sin swept away the refuge of lies. It pleased the Almighty, in great mercy, to set all my misdeeds before me. At length, the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus did he break me, and bind me up; and thus did he wound me, and his hands made me whole."

THE MERCY OF AFFLICTIVE PROVIDENCE.—"A thread of mercy ran through all the intricate maze of those afflictive providences, so mysterious to myself at the time, and which must ever remain so to all who will not see what was the great design of them; at the judgment seat of Christ the whole shall be laid open. How is the rod of iron changed into a sceptre of love!"

FAITH IN CHRIST.—"To that strong-hold, the Lord Jesus, we must all resort at last, if we would have hope in our death: when every other refuge fails, we are glad to fly to the only shelter to which we can repair to any purpose;

and happy is it for us, when the false ground we have chosen for ourselves, being broken under us, we find ourselves obliged to have recourse to the Rock which can never be shaken." —*Gems from Cowper's Letters.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, SATURDAY, OCTOBER 13, 1849.

The Flight of the Woman.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

(Continued from *Herald* of Sept. 29th.)

"Woe to the earth, and the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short season.—And when the dragon saw that he was cast out into the earth, he persecuted the woman, who brought forth the male-child. And two wings of a great eagle were given to the woman, that she might fly into the desert, into her place, where she is nourished for a time, and times, and half a time, from the presence of the serpent. And the serpent cast out of his mouth water like a river, after the woman, that he might cause her to be carried away by the river. And the earth helped the woman; and the earth opened its mouth, and swallowed up the river, which the dragon cast out of his mouth. And the dragon was enraged against the woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus." —Rev. 12:12-17.

After the rejoicings over the downfall of Paganism, and the ejection of the dragon from the symbolic heavens, another woe was in reserve, to result from his agency. The overthrow of Paganism in Rome was to the dragon evidence* of the nearing of his own banishment from the earth—that the time of his torment approached. vexed that he should be displaced from his exalted seat, he expends his rage against the woman—the true church. He at once changes his tactics, and instead of coming as an avowed enemy, approached as a professed friend.—No sooner was Christianity popular than multitudes rushed into the church. According to the historian of those times, a mere profession only was requisite as evidence of conversion. A flood of false doctrines became incorporated with the apostolic faith. The presbyter ARIUS threw out insinuations against the divinity of CHRIST—"impeached his omnipotence to save, and the perfectness of his propitiatory sacrifice, as the spotless, all-atonning LAMB of God"—against which PAUL had lifted his forewarning voice, when he said to the Colossians, (2:8, 9,) "Beware; lest any one spoil you through philosophy and vain deceit, according to the principles of the world, and not according to CHRIST: for in him dwelleth all the fulness of the Godhead bodily." ARIUS was excommunicated, and his heresy promptly discomfited by the Council of Nice. But on the succession of CONSTANTIUS to CONSTANTINE, persecutions commenced against those of the orthodox faith. Says ELLIOTT:—

"For forty years, or more, the persecution more or less prevailed: through the reign of Valens, as well as of Constantius.—And did not the Spirit of Paganism manifest his participation in it? 'The Pagans took courage,' says Milner, 'and assisted the heretics in the persecution; saying, "The Arians have embraced our religion." ' Again he adds, on another occasion: 'Zealous heretics were, by force of arms, intruded into the places of the exiled; and Arianism seemed well nigh to have avenged the cause of fallen idolatry.' The real, though invisible originator of the heresy and the persecution, noted in this vision, was early recognized by the Christians. 'It was some evil demon,' says Eusebius, 'that wrought the mischief; envious of the prosperity and happiness of the church.'"

Mr. ELLIOTT proceeds to quote from MILNER and MOSHEIM:—

"The former then thus describes the state of religion, even where Arianism prevailed not, after Constantine's establishment of Christianity, and for the half century following. 'In the general appearance of the church, we cannot see much of the spirit of godliness. External piety flourished. But faith, love, heavenly-mindedness appear very rare. The doctrine of real conversion was very much lost, and external baptism placed in its stead: and the true doctrine of justification by faith, and true practical use of a crucified Saviour for troubled consciences scarcely to be seen at this time. Superstition and self-righteousness were making vigorous shoots; and the

real gospel of Christ was hidden from the men that professed it.' He afterwards refers to the Council of Antioch, held about the year 370, in Valens' reign: in the which the one hundred and forty or fifty bishops that attended 'pathetically bewailed the times, and observed that the infidels laughed at the evil; while the Christians (he means orthodox Christians), avoiding the churches as now nurseries of impiety, went into the deserts, and lifted up their hands to God with sighs and tears.' He elsewhere instances the piety of the monk Antony, to show that 'godliness in those times lived obscure in hermitages;—though abroad in the world the gospel was almost buried in faction and ambition: and at the same time, as if in proof that the true church had not yet quite left the world for the wilderness, speaks of 'godliness also thriving in some unknown instances in ordinary life; and refers to Ammianus Marcellinus,—an unbeliever little disposed to speak too favorably of Christians,—as showing that 'among the lower orders, and in obscure places, exemplary pastors and real religion were not wanting.'

"To the same effect is the report of Mosheim.—Of the life and morals of the professing Christians of the fourth century, he says: 'Good men were, as before, mixed with bad, but the bad were by degrees so multiplied, that men truly holy and devoted to God appeared more rarely; and the pious few were almost oppressed by the vicious multitude.'—Of the doctrine he says: 'Fictions, of early origin, (viz., about saint-veneration and relics, a purifying fire, celibacy, &c. &c.) now so prevailed, as in course of time almost to thrust true religion aside, or at least to exceedingly obscure and tarnish it.'—*Hore Apoc.*, v. 3, pp. 36-38.

Says Mr. LORD:—

"Constantine and his successors introduced a flood of false doctrines, superstitions, and idolatries, into the church, which were incompatible with a pure worship, and swept all who yielded to their impulse, to the gulf of apostasy. Such were the veneration of the cross, and ascription to it of miraculous powers, the homage of relics, the invocation of saints, the conversion of religion into gorgeous ceremonies, the encouragement of celibacy, and the arrogation of the throne and prerogatives of God by civil and ecclesiastical rulers. These falsehoods, follies, and impieties, introduced or adopted by the emperors, encouraged by their example, sanctioned by their laws, and enforced by the penalties of excommunication, imprisonment, the forfeiture of civil rights, banishment, and death, came armed with an overpowering force to all who were not fortified against them by the special aids of the divine Spirit, and like a resistless torrent bore away the great mass of the church."—*Exp. of Apoc.*, p. 350.

With the accession of multitudes of unworthy members, and the prevalence of false doctrines, the true church would have been speedily overwhelmed had not the people of God been sustained above these deleterious influences. To the woman, therefore, were given two wings of a great eagle, that she might escape. Wings are symbolic of powers of flight, and safety. The flight may be for succor, or escape. The four-winged leopard of DANIEL used his speed to approach and demolish the enemy. The woman escapes hers. The church of old was rescued in like manner. Thus God said to Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you to myself."

"Compare Jer. 48:9: 'Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate.' Isa. 40:31: 'They that wait on the Lord shall mount up with wings as eagles,' &c. Psa. 55:6: 'I said, O that I had wings like a dove; for then I would fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness.'"—*Hore Apoc.*, p. 41.

On the introduction of new rites and doctrines into the church, multitudes withdrew from the public assemblies, and worshipped apart. They retired from the observation of their rulers, and lived secluded for a long period.

Some may inquire for the historical evidence of the time when such a body withdrew. It will be seen from the nature of the case, that no such exists. If the withdrawal of the true worshipers had been an occurrence of so much notoriety as to be prominently historically noticed, it would have defeated their withdrawal. It is sufficient that the prophecy makes such a withdrawal necessary; and that at a later period such a body was found existing as predicted. Says Mr. LORD:—

"Her retreat into her place from the face of the serpent, denotes that the scene of her residence was unknown to the rulers. The anger of the serpent indicates their continued disposition to destroy her, if in their power; while its going on to make war with such of her seed as had not retreated to the desert, denotes that they continued, after her disappearance, to persecute the isolated individuals that from time to time dissented from the corrupt church, and professed the pure faith."

"As it was by spiritual aids that the true worshipers were enabled to resist the temptations and force by which the rulers endeavored to constrain them to apostasy and to fly to the desert, no specific record of those aids is to be sought on the page of history. The only evidence that we can ask or possess, that they were conferred, is presented in the fact that a body of dissentients from the corrupt church were in

a later age found in a secluded scene, who had survived the endeavors of the rulers of the fourth, fifth, sixth, and following centuries, to compel all their subjects to conformity, and who have continued to maintain a separate existence, and offer an undivided worship to the present time.

"And such a body were the Waldenses, inhabiting the eastern valleys of the Cottian Alps. They are known from the testimony of cotemporary Catholics and their own authors to have existed there as early as the eleventh century. It was then, and is now, claimed by themselves, and admitted by their enemies, that they had subsisted there from a much earlier age. There were a Christian church, having the Scriptures of the Old and New Testament, regarding them as a revelation from God, and making them the rule of their faith; having a ministry of their own, holding religious assemblies, professing and teaching the doctrines of the gospel, and celebrating the sacraments.

"They were distinguished for the simplicity and purity of their lives. It was asserted by them, and repeated by the Catholics, that they were induced to retreat to the secluded valleys which they inhabit, to escape the despotism of the rulers and the corruptions and tyranny of the church, soon after its nationalization by Constantine. They have continued to subsist there to the present time, as a separate and evangelical church."—*Exp. Apoc.*, pp. 348-9, 359.

Says Mr. ELLIOTT:—

"I must not pass on without pressing on the reader's notice this notable pre-figuration of the seclusion of Christ's church in the wilderness, as the true and fittest answer to the Romish anti-Protestant taunt, 'Where was your religion before Luther?' Protestants have not duly, as it seems to me, applied the answer here given. For the wilderness-life necessarily, as I must repeat,—and that on Bossuet's own showing,—implies the *invisibility* of her who lives it. And consequently, instead of the long previous invisibility of a church like the Lutheran, or Anglican Reformed, of the sixteenth century, in respect of doctrine and worship, being an argument against, it is an argument for it. The Romish church, which never knew the predicted wilderness-life, could not, for this very reason, be the woman of the 12th Apocalyptic chapter; that is, could not be the true church of Christ.

"For 1260 prophetic days, then, or years, she was to disappear from men's view in the Roman world. Is it asked how her vitality was preserved? Doubtless in her children, known to God, though for the most part unknown to men; just like the 7000 that Elijah knew not of, who had not bowed the knee to Baal: some, it might be, in monasteries, some in the secular walks of life; but all alike insulated in spirit from those around them, and as regards the usual means of grace, spiritually destitute and desolate; even as in a barren and dry land, where no water is.—Besides whom, some few there were of her children,—some very few,—prepared, like Elijah of old, to act a bolder part, and stand forth, under special commission from God, as Christ's witnesses before Christendom."—*Hore Apoc.*, pp. 55-7.

The serpent, defeated in the escape of the woman, could only cast out floods of water after her from his mouth. Says Mr. ELLIOTT:—

"The image is borrowed from the custom of crocodiles, as also whales and other great fish, drawing in water from the river into their mouths, and spouting it out again. What flows from the mouth is doctrine, good or bad, according to the man's character. The words of a man's mouth are as deep waters; and the well-spring of wisdom as a flowing brook: on the other hand, 'The mouth of the wicked poureth forth evil things.' Again, floods are a constant Scripture metaphor for the invasion of hostile nations. That this latter idea was meant in the pre-figuration, I infer from what seems intimated presently afterwards, of the sea, or inundation, thence spreading being that from which the wild beast of the next chapter arose; and from the subsequent explanation of the flood on which the woman-rider of the beast was said to rest, as signifying peoples, and tongues, and nations. That the dragon, the old serpent, falling in the object of the persecution first commenced by him, within the empire, against the woman, the church, would just after the two wings of Roman Christendom had been given her, pour forth upon the empire floods of foreign invaders, tainted with the same, or other doctrinal heresies and errors; in order, by this mixture of physical force and doctrinal error, to overwhelm the true church and religion with the flood. Perhaps, too, we might add the supposition that, as the crocodile first imbibes the water, then throws it forth, so the dragon, acting through the pagan or Arian instruments that he animated, would first draw in the invaders, as it were, into his mouth, then eject them against devoted Roman Christendom.

"Such seems the sense of the emblematic figure: and how historical events answered to it is well known. The conquests of the pagan emperor Trajan having long before appended Dacia to the Roman empire, its population of Ostrogoths, Visigoths, Vandals, Gepidae, Lombards, Burgundians, Alans, &c., were prepared by near two hundred years of intimacy and union, for the part they were afterwards to enact as its invaders and conquerors. Then, when the time had arrived for action, on occasion of the terror of a Hunnish irruption from the far East into Dacia, both the Visigoths, one of the chief of these barbarous nations, were transported through the infatuation of the Arian emperor Valens, even as of one demented, across the Danube;—the same Arian Visigoths that forthwith, after the memorable respite of the reign of Theodosius, were the first to precipitate themselves upon the empire in hostile invasion: and further, innumerable hordes of pagan Goths, Vandals, and Burgundians swept into the Italian and Western provinces; invited, it was currently re-

ported and believed, by Count Stilicho, with a view to his pagan son Eucherius' elevation to the imperial throne. It was like a flood drawn in, and regurgitated over the empire, from the overflowing Danube.

"It seems to me not unobservable how naturally this Apocalyptic figure has presented itself to historians, alike ancient and modern, in describing those invasions. We see therein its appropriateness.—As to the fury of the flood, it was such as, throughout the length and breadth of the empire, to sweep away all the political bulwarks of Roman authority before it: and thus might well have been deemed sufficient to sweep away also the Christian church, and Christianity itself, the professed religion of the empire. In fact, the pagan remnant at Rome and elsewhere were still not without their hopes of this result."—*Hore Apoc.*, pp. 48-50.

But the earth helped the woman. Instead of destroying Christianity by the flood, the river of the invading population was swallowed up by the Roman empire; they became incorporated with the original inhabitants.

They subsequently embraced the prevailing Christian views—"an Arian pseudo-Christianity." But "at length," says ELLIOTT, "in the last quarter of that same century, RECARED, king of Spain, having convened a synod of the Arian clergy and nobles of his dominion, set before it that 'the earth had submitted to the Nicene synod; that the Romans, the barbarians, and (native) inhabitants of Spain unanimously professed the same orthodox creed, and the Visigoths resisted almost alone of the Christian world.' And the appeal was successful. The Visigoths gave in their adhesion to the Nicene faith: and soon after the Lombards of north Italy, the only other Arians. So the Arianism of the invading flood, as well as its paganism,—that false doctrine by which, and the secular force accompanying it, the dragon had schemed to overwhelm the primitive Christian creed and church, and therein Christianity itself,—was seen no more. It was absorbed, as it were, into the soil, and had disappeared. 'The earth (thus far) helped the woman, and swallowed up the flood.'"—*Hore Apoc.*, v. 3, pp. 52-3.

Mr. LORD dissent from this interpretation respecting the flood of Mr. ELLIOTT—and with some reason: for as the dragon symbolizes Rome, the flood does not originate from without, but from within the empire. Consequently, he supposes that by the flood is symbolized the flood of false doctrines mixed up by the pagan portion of the church with the truths inculcated; which doctrines, instead of destroying the woman, did not reach her in her retirement, but were greedily swallowed by the corrupt church which remained. Says Mr. LORD:—

"The population at large received the corrupt religion dictated by the emperors, with the utmost eagerness, and by their conspicuous and exulting acquiescence, which seemed to be universal, may naturally have rendered it easier for remote churches and obscure individuals who dissented, to escape the notice of the rulers, and retire into unfreighted regions like the valleys of the Alps, where, shielded from observation, they might for ages maintain a pure worship without obstruction."

Filled with rage against the woman, the dragon endeavored to destroy the remnant of her seed. After the discovery of these secluded churches, in the enjoyment of a pure worship, great efforts were made to corrupt and destroy them. Says Mr. LORD:—

"Great numbers were, from age to age, seized, imprisoned, and put to death as martyrs. They were repeatedly threatened with extermination by the sword, and reduced by slaughter, famine, and the sufferings incident to persecution and war, to a small body. They were obstructed by the intrusion of Catholics on their lands, and compelled to migrate to other countries. Both insidious and violent endeavors were made for several centuries, to draw them to apostasy. Their children were often stolen, and borne away to be educated in the Catholic faith. They were driven from their valleys in 1686, and scattered through Germany, Switzerland, and France, and kept in banishment several years. Yet against all these enemies, and through all these dangers, while all other nations and churches underwent the greatest vicissitudes and revolutions, they continued the same people and the same church, holding the same faith, offering the same worship, maintaining the same simplicity and purity of manners, and uttering the same testimony against the nationalized and apostate hierarchies."—*Exp. of Apoc.*, p. 360-1. (To be continued.)

The "Three Positions."

"1st. Whatever caused this world to exist, could not make it better, or, 2d, Would not; or, 3d, Did make it better, and its original state has been marred, and must be restored to its original beauty. Which position does the 'Investigator' take? We take the last; and therefore believe the Scriptures neither fanciful nor visionary; but based on the word of Him who cannot lie. We would benefit mankind by showing them what they may live for, and the life they must live, if they would enter the promised rest.—The glorious things of which the prophets have spoken, are worthy the contemplation of angels.—How much more may we love to contemplate the promises to the redeemed: we who have fallen so low, and who may hope to attain to so exalted an inheritance."—*Advent Herald*.

* "The knowing may here mean simply persuaded: just as in the case of the unprofitable servant: 'Thou knewest that I was a hard man.'—Matt. 25:26."—Elliott.

"Physically, the world is what it is—a mixture of hill and dale, storms and sunshine, day and night; and morally, it is just what mankind make it—good, bad, or indifferent, according to their disposition, knowledge, virtue, circumstances, &c. We do not admit the existence of any kind of causality beyond or independent of this world, and hence, regarding it as eternal and uncaused, we take neither of the 'three positions' laid down by the 'Herald.' The world is in a bad condition, we confess, but it has been made so, mainly, through the influence of superstition, which finds its sanction and warrant in the Scriptures—the work of frail and erring men, and not of God. But as superstition dies out, which we rejoice to see is the fact, mankind improve, and consequently the world is better to-day than it ever was before. As for the 'original state' and 'original beauty,' of which the 'Herald' speaks, we desire never to see it; for if our Christian neighbor means the affair in the Garden of Eden, so called, or the state of society among 'God's chosen people,' the Israelites, we are much better off in Massachusetts without them, and want no such retrograde movement. We are glad that our friend wishes to benefit mankind, nor have we any doubt of his sincerity, but the method he points out appears to us entirely fanciful and visionary."—*Boston Investigator.*

If the *Investigator* does not "take either of the three positions laid down by the *Herald*," the position it does take places it effectually above investigation. It assumes to be "independent" of everything, and accountable to nothing "beyond" itself. As we believe the *Investigator* to be practically better than its principles, from the evidence it gives of finding great difficulty in being consistent with them, may we not speak a plain and friendly word to "our neighbor," since he has led the way!

We will not press it upon the *Investigator* that the "existence" of things does not depend on our admitting their existence. The blind may not "admit the existence" of the sun, or any one of a thousand objects of sight, the existence of which is not the less real on that account. And there may be some "kind of causality beyond or independent of this world," although the *Investigator* may not admit any such thing. It is not improbable that men could be found who could hardly "admit the existence" of such a publication as the *Investigator*; but who supposes that it thinks of ceasing to exist for their accommodation? It would rather hold on long enough at least to pity such "superstition!"

But if what "our neighbor" admits is not superstition, what he "does not admit" may not be superstition. He almost admits "a state of original beauty;"—"the world morally is what mankind make it... The world is in a bad condition, we confess, but it has been made so through the influence of superstition," &c. Now, if it were not for his other statement, that "the world is better to-day than it ever was before," (which necessarily implies that the bad moral condition of the world is also "eternal," if not "uncaused,") we might suppose this would account for the silence of all the investigators for so long a portion of the "eternal world" back of us. It has generally been supposed that there were none. But it is as possible as some other "fanciful and visionary" things, that the condition of the world was then so very fine, that the investigators had nothing to say! Perhaps "the physical world" understood the fortuitous combination of its particles, of which mind and emotion are assumed to be the result, so as to produce a better article of mankind then—one that was not affected as they now are by "circumstances, &c.;" and of course not troubled by the existence of superstition! Wherein does this condition differ from our "original state"—not "affair—in the garden of Eden?"

"Virtue," the *Investigator* does admit. And according to this, with "their disposition, knowledge, circumstances, &c.," mankind are pronounced "good, bad, or indifferent." Enough is thus admitted to show, that the position of the *Investigator* is as unsubstantial as the spider's web. But granting our friend all he assumes, that the world is what it is; uncanned and eternal; that it is morally what mankind have made it, and that mankind may put in operation causes which would make it different from what it is; granting this, may not the influence of superstition, the Scriptures, frail and erring men, forever stand in the way of the fact which now makes him rejoice; so that instead of superstition dying out, mankind improving, and the world growing better, it shall become worse and worse?

Now, we might stop here, with so much to be "glad" of; but our friend can bear with "erring men," if he believes they "sincerely wish to benefit mankind," even if they take a "method" he does not approve. And if he can find even in our "wishes" anything to make him "glad," we appreciate that brotherly feeling; and can assure him that we are glad to see any proof that it is impracticable to be consistent with his position; that he cannot stir in his

"thick ribbed ice" without coming near enough to our position to be a neighbor. But with all that he admits, he stops short just where we think there is something "better" for him; and where he has the most reason to suspect his "retrograde movement." Where he takes the position of a dictator, or at least of a judge, we must still be learners—superstitious believers, if you please. We must learn by admitting the testimony of our senses, and the fair, unavoidable deductions from that testimony, in all cases alike; he admits the testimony and the deductions in some cases, and does "not admit" them in others. He doubtless believes, from the testimony of his worthy grandparents, public monuments, and history, that the deeds credited to WASHINGTON were mainly real facts, and justly credited to him; but to believe testimony of a precisely similar character, in reference to the deeds of the "erring men" who wrote the Scriptures, is, with him, superstition, (although it would require greater superstition not to admit such testimony, than to admit the alleged facts, in the most grotesque and fanciful forms that were ever conceived by the wildest fancy,) simply because he chooses not to admit any testimony, or any deductions, on the existence of the "causality" of which these "erring men" speak; nor "the existence of any kind of causality beyond or independent of this world." We are believers both in the case of WASHINGTON and of these "frail and erring men" alike.

We believe that twice five are ten, whether they be things in heaven above, or on the earth beneath, that are to be multiplied. He believes twice five are ten, in earthly things; but beyond the field of this world, twice five are a good deal less than nothing. And we submit to "our friend," while we readily allow that he may be very much better than his principles, whether he has not some reason to suspect this "retrograde movement;" since, if he admits the existence of the "causality," certain unpleasant things (as he views them) must follow that admission; viz., that our condition is so "bad," that we must be pardoned or punished by that "causality," whose existence, for some incomprehensible (?) reason, is not admitted. "A bad condition, we confess!" If "there is no God;" or rather, if the admission of his existence by mankind "dies out," he "rejoices!" What, then, must be his condition, if there is a God, and the Scriptures are the work of God, through "frail and erring men"—"earthen vessels?" If the admission of God's existence by mankind, "which finds its sanction and warrant in the Scriptures," is such a cause of grief to our friend, what must be his grief if the Scriptures should prove true, and God should be revealed as "a consuming fire" to them that know and obey him not? Who can conceive the reckless desperation of "such a retrograde movement," to secure a position which every conceivable chance in the case makes so absolutely and eternally hopeless?

This "world eternal and uncaused!" Who but a being that is eternal and uncaused, can sustain such an assertion, even if it were true? No "kind of causality beyond or independent of this world!" Suppose it is so, is "fail and erring man" competent to make the fact appear? Unless the *Investigator* can show itself to be "eternal and uncaused;" and also to be omniscient and omnipresent, "we do not admit" that it is competent to decide questions, as it does, in reference to what exists "beyond or independent of this world."

"The world is in a bad condition, but has been made so, mainly, through the influence of superstition, which finds its sanction and warrant in the Scriptures!" By what historical proofs can any one attempt to sustain this assertion, that are not far more conclusive for the truth of the Scriptures?

A "moral world—good, bad, or indifferent, as mankind make it, and virtue!" Where is the standard of virtue and morals to be found, if there is no "kind of causality beyond this world;" whether it is made as it is by mankind, *makes itself*, or is "eternal and uncaused?" Must our neighbor appropriate what belongs exclusively to "the Scriptures, superstition, frail and erring men," to conceal the deficiencies of, and to garnish his bad position?

If our neighbor is a good specimen of mankind before they were made so bad; or of the manner in which superstition is dying out, we don't see but that the world is doomed to eternal woe, without "the affair in the garden of Eden." He is fully half as superstitious as his "Christian neighbor" up to the point which involves his accountability; and if it is superstitious to believe without evidence, he is superstitious enough to "believe in all unbelief" beyond that point. And here it is that he repeats "the affair in the garden of Eden, so called," by attempting to "hide himself from the presence of the Lord;"

not "in the midst of the trees of the garden," simply, but by refusing to "admit" him into, or even beyond this world!

We must close by entreating "our friend" not to repeat "the affair of the garden of Eden;" nor perpetuate "the state of society" among "the Israelites!" "We are better off in Massachusetts without them. We want no such retrograde movement!"

Tent Meeting in Brooklyn, N. Y.

(Continued from our last.)

We had pleasing evidence that the labors of the Sabbath were not in vain. Though the great mass of the 150,000 people around us gave no heed to the word spoken, it was not so with all. Among the strangers who came in, some had their attention arrested, and showed a strong desire to hear more.—The brethren felt cheered and strengthened, having strong confidence that God would bless the meeting.

Monday morning the weather was stormy, and but few were present. Bro. H. F. HILL, of Geneva, N. Y., gave a comforting and animating discourse on the text: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

In the afternoon Bro. D. I. ROBINSON, of New York city, spoke on the two resurrections.

In the evening Bro. WEETHEE continued his lectures on the book of Revelation. As he spoke every evening, tracing four great lines of events down to the period called "quickly," we will try to give the readers of the *Herald* a general view of his plan, instead of sketching the discourses separately.

BRIEF SYNOPSIS OF THE BOOK OF REVELATION.

The first three chapters we do not regard as prophetic, though some have. They introduce a glorious Being, walking in the midst of the candlesticks, and as those candlesticks, or lamp-stands (WHITING's Testament), are symbols divinely explained to mean the seven churches which were then in Asia, a consistent principle of interpretation requires us to regard the explanation as literal.

In the beginning of the 4th chapter it is said:—"Come up hither, and I will show thee things which must be hereafter."

In the 5th chapter, JOHN sees a book, *written within*. Some also think it was written without; but it seems more natural to say the writing was all within, while it was sealed without with seven seals. In the 6th chapter, and 1st verse of the 8th, the seven seals are opened. In the 7th chapter, the sealing of the 144,000 is recorded. In the 8th chapter, the seven trumpets, of which four are sounded. In the 9th chapter, the 5th and 6th trumpets. In the 10th chapter, the seventh angel delays to sound. In the 11th chapter, the two witnesses. In chap. 12th, a wild beast appears, and before the book closes, we shall find him in four different forms. 1, draconic, or pagan; 2, (see chap. 13th,) leopard-beast; that is, spotted, or mixed, partly Christian and partly pagan; 3, in chap. 17th, scarlet-colored beast, bearing on its back the great apostate church, called the "Mother of harlots;" 4, the beast of the abyss, or bottomless pit, mentioned in Rev. 11:7 as the one that makes war against the witnesses. This seems to be an infidel power, bearing for its motto, "No God." In chap. 14th, we have three angels. The message of one is, "Fear God, and give glory to him: for the hour of his judgment is come." This is followed by a brief notice of the harvest and vintage of the earth. In chap. 15th, we see on the sea of glass those who have gained the victory, having harps of God. In chap. 16th, we have the seven last plagues. In chap. 18th, an extended notice of the fall of Babylon. In chap. 19th, the great battle. In chap. 20th, the first resurrection. In chap. 21st, all things made new. In chap. 22d, the paradise of God.

Bro. WEETHEE remarked: The book of Revelation treats of the two great families of men;—those who have CHRIST for their leader, and those who are in the ranks of his enemies. To one or the other of these classes all belong. There are four great lines of events, which can be traced through the history of the world, all uniting to show that we occupy the space called "quickly," in Rev. 11:14.

The first line of events is represented by the seven seals. A brief sketch would not do justice to the argument on this point, and it is reserved for a more full elucidation in another paper.

The second great line of events is represented by the beasts, which were explained in accordance with the views contained in the synopsis above given, and will be illustrated more at large, as Bro. WEETHEE continues his discourses at Chardon-street.

The third great line of events is symbolized by the witnesses in Rev. 11. Here a temple is seen. As the book of Revelation was written more than twenty years after the temple had been made desolate by the Roman armies, it is of course a vision. To JOHN it was an appropriate symbol of the Christian church, of whom PAUL says, "Ye are the temple of the living God." In 2 Thess. 2:4 we read of the Man of Sin, who sitteth in the temple of God. We all understand this of Antichrist, manifested in the church, and this settles the meaning of the temple. In the ancient Jewish temple there were a holy place, where the priests entered to burn incense, and the Holy of holies, beyond the veil, where none but the High Priest might enter. These, with the portico, or porch, were the principal parts of the inner temple. Outside of the eastern entrance to this inner temple, stood the great altar, in the court of the priests, surrounded by the great court of the congregation, which was itself surrounded by a square wall, to which were attached the chambers of the priests. Outside of these were steps leading down on all sides to the court of the Gentiles. At the foot of the steps was a low wall, with inscriptions forbidding the Gentiles to enter. The space outside has been known among modern writers as the court of the Gentiles. This court was surrounded by the massive wall on three sides, resting on its deep foundations, at the foot of the hill Moriah, on which the temple stood. Though the word temple is sometimes restricted in its meaning to the inner court, (as when the son of BORACHIAS is said to have been slain between the temple and the altar,) it is generally applied to the entire space, and the buildings of the temple (as when CHRIST is said to have taught daily in the temple, though he probably never entered the inner temple). In this extended sense, the temple covered about twenty acres.

To measure a thing is to attentively examine it, and compare it with some standard. JOHN was thus to consider the true church, but mere nominal professors, who occupy only such a relation to it as the Gentiles did to the Jewish temple, he was to pass by, or leave out.

A similar principle of interpretation applies to the 144,000 sealed from the twelve tribes of Israel.—That these are not the literal tribes, is manifest from the nature of the case. Ten of the twelve tribes had been scattered among the nations, and their genealogies lost. Besides, in this list of tribes DAN and EPHRAIM are not mentioned. Those tribes were much given to idolatry, and are not even named.—The sealing applies to the true church of CHRIST. But to proceed with the subject.

It is said: "And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sack-cloth. These are the two olive trees, and the two candlesticks, standing before the God of the earth." To understand the olive-trees, and the candlesticks, we must turn to the 4th chapter of ZECHARIAH. The explanation there given has been understood to mean that they were the word of the *Lord*, and the Old and New Testaments have been called the witnesses. But I think a more careful attention will establish a different view.

ZECHARIAH prophesied when ZERUBABEL the Prince, and JOSHUA the Priest, were re-establishing the worship of God at Jerusalem, after the seventy years of captivity. He saw two olive-trees, as it is said in verse 11, but in verse 12, he varies the expression, and speaks of two olive-branches, as if he had looked a second time, and perceived that there was only one tree, with two distinct branches. The angel inquires: Knowest thou not what these be? The prophet replies, No, my *Lord*. It is plain, then, that the previous language of the angel in verse 6 was not an explanation. But the angel now replies: These are the two anointed ones, that stand by the *Lord* of the whole earth. It seems from this, that the anointed ones were better understood by ZECHARIAH than the branches which they were used to explain. The two anointed ones who then stood before God, in behalf of the people, were ZERUBABEL the Prince,—of the line of DAVID,—and JOSHUA the High-Priest,—of the line of AARON. In the 6th chapter, the prophet is directed to make *crowns* (not one crown, merely), and put *them* on the head of JOSHUA. The prophet is directed then to say: Thus speaketh the *Lord* of hosts: saying, Behold the man whose name is the BRANCH, and he shall build the Temple of the *Lord*, and he shall be a priest on his throne. Thus, with his two crowns, he is made to typify CHRIST, ruling as king and priest. In the book of Revelation, the candlesticks are explained to mean the churches. Their light is supplied from CHRIST, through the instrumentality of the ministers of the truth.

The witnesses began to prophesy in sackcloth, when a priest-king took his seat in God's temple, and professed to be CHRIST's vicegerent on earth. It is not strange that this priest-king endeavored to hide the book of Revelation from the people. First, it was attempted to exclude the book from the canon of Scripture, and when that failed, the whole Bible was kept from the people, on the principle of wickedness that induced HEROD to destroy all the young children in BETHLEHEM, thinking that the new-born King of the Jews would be among them.

The fact that *two* witnesses are mentioned, indicates that they were reduced to very small numbers, as *two* was the lowest number whose evidence would be received in a capital case under the Mosaic law. The witnesses prophesied in sackcloth, or deep obscurity, during the 1260 years of the Papal rule,—till the time of the French Revolution. Then their voice could be no longer heard, and, as witnesses, they might be considered dead;—when free toleration was granted, they had their resurrection. It has been said, that, in the French Revolution, war was made against the Bible, but the truth is, it was against CHRIST. It sometimes happens that when men cannot seize the person whom they hate, they burn his writings; and inasmuch as the atheistic Revolutionists could not find CHRIST in person, they burnt his Book. In every letter of Voltaire to the King of Prussia, he says: "Crush the Wretch!" meaning CHRIST.

This view of the witnesses does not differ in its results from that advocated by Bro. MILLER, as the time is the same. Immediately after the notice of the resurrection of the witnesses, and the earthquake at the same hour, it is announced: "The second wo is past; and behold the third wo cometh quickly." The third wo is at the time of the seventh trumpet, and we manifestly occupy the space called "Quickly," just before its sounding.—(To be continued.) N. S.

Correspondence.

THE DOVE IN THE CLEFT OF THE ROCK.

"O, my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."—Cant. 2:14.

As a storm of wind and rain
Swept in fury o'er the plain,
A little dove its pinions spread,
And sought to reach its usual shed;
But the wind so fiercely blew,
It could not long its way pursue,
Panting and tired, of strength bereft,
It fell into a rocky cleft;
And there exhausted, it remained
Till it had its strength regained,
When nearer to the rock it drew,
And sheltered thus, the storm could view.
At length the sun broke through a cloud,
The dove arose and flew abroad;
But soon it learned it was too fast,
The storm, as yet, had not gone past,
It therefore sought the cleft again,
And now determined to remain.
At last, far in the western sky,
The sun appeared in majesty,
And nature, now the storm was o'er,
Appeared more beauteous than before;
The dove once more her pinions spread,
And soon she reached her usual shed.
Christian, like this little dove,
We have our home and rest above;
But in this stormy world we go,
('Tis full of trial, pain, and woe,)
And find a refuge from the storm,
In Christ, the Rock of heavenly form,
Clothed in his righteousness we stand,
Our eyes fixed on the better land.
But ah! how oft, like this poor dove,
We dare in our own strength to move,
And then a failure we can see,
Till to the Cleft again we flee.
There let us now and ever stay,
For soon the storm will pass away—
Soon in the peaceful, promised land,
The Stone will as a mountain stand.

J. M. O.

FEED THE FLOCK OF GOD."

DEAR BRO. HIMES:—I send you a few thoughts on pastoral visits. I deem this duty imperative from the position we occupy. There are persons who know little of the eternal foundations of our hope, but regard the entire system as suspended on points of time. To such, the theory has been long since exploded; and we stand forth as the advocates of views proven to be chimeras of the imagination.—Now, individuals of this character can only be reached through the medium of personal visits.

Again: There has been, in the past, more or less of a denunciatory spirit among the expectants of the blessed hope, which created a re-action in the minds of many, engendering alienation and acerbity. Such roots of bitterness can best be plucked by the hand of love in the social circle. The breath of that heaven-born tenderness that inspired the Lamb of God, will blast the noxious weeds, and prejudice and animosity will give way to the gentle influences of a Christian spirit, and barriers to light and truth will be removed, like the traveller's cloak in the fable, before the power of the sun.

1. Do not follow in the footsteps of those sectarians, who call exclusively on believers of their own faith and order.—"If ye salute your brethren only, what do ye more than others?" Nor avoid the dwellings of the abandoned. Jesus came not to call the righteous, but sinners to repentance. Our field is the world,—our commission to man.

2. Do not regard all men, except Adventists, as your natural and implacable enemies. Admonish the wanderer as a brother, yet count him not as an enemy. Love begets love, sympathy creates sympathy. Address men with a complacent eye, and a confidential tone; and if they were previously hostile, ten to one your air of benignity will secure their friendship, and conciliate their favor. "He that would have friends, must show himself friendly."

3. Do not commence a conversation on points of difference. One might as well cast a stone into the water before beginning to angle. If you would draw steel, apply magnetic attraction, not electric repulsion. Every point of coincidence, where spirits meet and blend, possesses an adhesive power. Begin with points of agreement, as the elementary principles of Christianity, or the practical duties of the Christian life. Thus sympathy is created, and every point of contact increases the union of spirit, till you gain an ascendancy over the mind, and barricades against the power of truth are demolished. Strike violently an earthen vessel, and the attraction of cohesion is overcome,—the vessel falls in pieces. Could you replace the fragments, the particles would attract, and the vessel be restored. But your violence has severed the elementary particles, and human power cannot place them again within the sphere of attraction. Thus teachers in religion may, by harsh and opprobrious epithets, by a dogmatical and denunciatory spirit, break the union that otherwise might exist.—The opponent rallies in self-defence. Pride of opinion, denominational animosity, enter in. The vessel is broken,—it cannot be repaired.

4. Do not attack men first on their favorite dogmas, or educational prejudices. A skilful general attacks the weakest points of the enemy's position first. He assails the city where a breach can most easily be effected. The citadel may be carried afterwards by famine, if not by storm.

5. When assailed by virulence and abuse, return

not blow for blow;—imitate Him who, "when he was reviled, reviled not again." Be patient. Let them pour forth all their gall and venom. Then, with a serene and unimpassioned spirit, instruct those who oppose themselves; then their vituperation will cease, their rancor give place to mortification and regret. They will learn a lesson never to be obliterated. It is easier to persuade than to coerce men into the truth. "I have been worrying and fretting myself all day," said a farmer, "in trying to drive my sheep into the barn." "Next time," said a neighbor, "I would advise you to take something they love, and call them."

6. Among enemies, be careful to slide into religious conversation, by some easy and natural transition. Calling once on an individual from whom I expected violence and abuse, I felt at a loss how to introduce the subject of personal piety. But as I entered, he enquired (I knew not why) if I belonged to the unfortunate crew? I replied, No, but that I belonged to the crew that were sailing into the New Jerusalem. This opened a broad subject in relation to the Christian voyage, which completely riveted his attention till I left. At another time, calling on a Mexican soldier, I commenced on the sufferings of his campaign, and then contrasted the fare and remuneration of the army in which he had been enlisted, with that of those who fight the good fight of faith. From that time his attention was arrested and directed to the subject of religion. Our divine Teacher has instructed us by example thus to illustrate spiritual things by temporal; and if we are in a situation to learn, God will give a tongue to every object, and every incident of life. By such illustrations, the memory is quickened, and the heart impressed.

7. Do not commence on a fashionable subject, by condemning bracelets, rings, ribbons, lace, &c.—Cleanse first the inside of the cup and platter, that the outside may be clean also. Salt the fountain, and the streams will be pure. Let the elements of the gospel be instilled into the soul; let the heart be attracted to the fountain opened in Judah and Jerusalem for cleansing. An inexperienced clergyman once called on a worldly family, and commenced a conversation with a young lady on the affairs of her toilet. Instead of a salutary influence, the consequence was great excitement and exasperation. Apply the axe to the root of the tree, not to the uppermost bough.

8. Do not neglect the courtesies of life, and tokens of endearment to all. The command of God is "Be courteous." "Honor all men." An affectionate and conciliating manner will often win, especially youthful minds. The most successful of all Christian laborers become all things to all men; and no man has a right to expect success, without cultivating a similar spirit.

9. Ascertain the precise state of each individual in a family, that your counsel may be appropriate to their condition. "A word fitly spoken, is like apples of gold in pictures of silver." Public preaching diffuses light, like the sun; personal instruction concentrates it, like a burning-glass. Hence the peculiar power and importance of the work.

10. Speak a word of encouragement to the children. Teach them the duties of religion, by illustrations of childlike simplicity. A word addressed to a child may never be forgotten.

11. If practicable, never leave without prayer.—With a sympathetic spirit, and in fulness of devotional feeling, let your supplications ascend to heaven in their behalf. There is a melting power in the fervor of devotion, that will reach the hardest heart. I have scarcely known it to fail of assuaging emotions of anger and contempt on the part of those interceded for. Do not repair to the throne without an errand, nor range creation for an object of prayer.—Let your desires flow out for a blessing on the interview. Let your appeal to the mercy-seat have a direct and personal application to the individuals present. If a man would borrow money, he does not ask for everything else first.

12. Reading the Scriptures.—Three verses read with appropriate remarks, are better than a chapter without. The oracles will give additional weight and authority to your testimony; and often a bolt of light from heaven will illuminate the sacred page, your heart will be cheered, and your devotion enlivened. "Bind the law, seal the testimony." "If they speak not according to my word, it is because there is no light in them."

13. Sing.—More victory can be obtained by chanting one of Zion's sweet melodies, than by heroes, it may be, of zealous debate. Music softens the feelings, creates tender emotions, annihilates prejudice, and promotes a devotional spirit.

14. But above all, let the Spirit of God rule in your heart. Move under its influence at every step. If God dwell within, maxims of heavenly wisdom will roll from your lips. Your very countenance will shine with his glory. If heaven fill your soul, your joys will flow out in living streams. If purity predominates in your breast, they will see your good works, and glorify your Father who is in heaven.—God's Spirit, as a teacher, is over and above all human rules; but while you obey its injunctions, do not forget the word, "Be wise as serpents, and harmless as doves."

I have been led to the above remarks by the fact, that this is the kind of labor that is much needed at this time; and from experience and observation, I am convinced that by such means, with the blessing of God, our Advent churches and congregations might be greatly enlarged, the children of God built up in harmony, souls brought under the means of grace, and fitted for the kingdom. Yours, praying for the welfare of Zion, J. MERRIAM.

The above suggestions are very timely, and we hope will be widely heeded. There is always danger of our becoming bigoted, contentious, and un courteous; and these attributes always prevent the

person manifesting them, from exercising any influence for good. It is always better, in our intercourse with Christians, to find wherein we agree, than wherein we differ. And all questions of difference should be discussed in a manner to show a Christian interest in the welfare of those we converse with. We all know how unamiable qualities in others affect us to their disadvantage. Let us see to it that we do not err in this respect.—ED.

she sunk in death. Too fair to bloom on earth, she has gone to exhale her sweetness in heaven. O, how precious is the doctrine of the resurrection and near coming of Christ in this time of trial and bereavement. O, yes, the Saviour will swallow up death in victory! "Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19.

G. C. BAKER.

Mecca (O.), Sept. 19th, 1849.

LETTER FROM N. FIELD.

DEAR BRO. HIMES:—The personal appearing of our Lord Jesus Christ, his reign on the new earth, the redemption of all his saints from the dominion of death, the restitution of all things spoken of by the prophets to their primeval glory and loveliness; the giving to the seed of Abraham the long-lost inheritance, together with other events connected with the advent of our blessed Saviour, are matters of great importance and thrilling interest to the people of God. And it is to be regretted, that those who see alike on these subjects, and are looking daily for the consummation of their hopes, should disagree and separate about matters of minor importance. We are few in number, and we need the combined influences and resources of all who hold the cardinal doctrines of the Advent faith, to arouse the church to a sense of duty in view of the approaching judgment. We certainly have a correct view of the great and precious promises of the gospel; and whether accurate in our chronological calculations or not, we cannot be mistaken in the proximity of the great crisis. Why, then, can we not co-operate in holding up prominently before the world the great truths for which we are distinguished, and for which we have made so many sacrifices? The times call for union and concentrated effort on the part of those who are sounding the last note of warning. In view of the great responsibilities resting on us as a people, allow me to propound to you a few questions.

1. Is it your desire to maintain union and co-operation with all who look for the speedy personal coming of Christ, regardless of differences of opinion on other subjects?

2. Do you and your co-operators, in the region of your personal labors, have any other creed, confession of faith, or bond of union, but the Bible?

3. If the Bible alone is the creed, are you willing to allow others to understand it for themselves on the subject of immortality and the future destiny of wicked men?

4. Have you proscribed and non-fellowshipped Adventists for differing from you on these subjects?

5. Provided they make the personal and speedy coming of the Lord the main theme of their discourses, conversation, and exhortations, are you willing to allow them the liberty, when occasion requires it, to give their views of the nature and destiny of man?

6. In a word, are you willing to be tolerant, charitable, and fraternal with those who believe and teach differently from you on the question above named?

7. Is it not essential to union among Christians, that the right of private judgment, and the liberty of speech, should be conceded, and sacredly maintained?

8. What has ever been the result of proscription for opinion's sake but strife and division? And is not the truth patiently taught the proper correction of error?

Let me then say, my dear brother, in consideration of all that is worth living, suffering, and dying for, that you should use your influence to unite upon liberal and benevolent principles, all who are looking for and who love the appearing and kingdom of our Lord Jesus Christ. There is no subject on which we are so jealous as the right to think for ourselves in matters of religion; and just as certain as we attempt to restrict the human mind in its investigations, and set metes and bounds to knowledge, we sever the bond of union, and make sects and parties. Opposition to the free exercise of thought and the expression of opinion, is justly deemed by intelligent men as an insult to their intellects, which will assuredly meet with resistance. We live in a progressive and enquiring age, and all the authority in the world will not subdue the independence of the human mind. If we wish the love and confidence of Christian brethren, we must not dogmatize and denounce them for differing from us. The true philosophy of Christian union is to distrust our own infallibility, and allow all the rights that we ourselves claim.

The church here of which I am pastor, numbers about one hundred. We are doing well. The brethren are united, free, and happy, and, I believe, unanimous in holding the views set forth in this letter. They would be pleased to see you, or any other preacher of the Advent faith. I stand alone in this region, so far as my knowledge extends, in the advocacy of the distinctive views of the Advent brethren. I feel the need of aid from those of like precious faith, cut off and isolated as I am from all around me.

As ever, yours in the hope of immortality.
Jeffersonville (Ind.), Sept. 21st, 1849.

REMARKS.

DEAR BRO.:—As we should be doing injustice to your good sense, to suppose you are personally unacquainted with our views and position respecting the subjects of your interrogations,—having been so long a reader of the *Herald*,—we cannot suppose you profound them for personal information. And it would be mortifying to us to suppose that we have failed to make our position understood. Hence, we conclude that you enquire for the benefit of those who have not enjoyed your opportunities to be familiar with our views. Nor do we suppose that you make these enquiries to us individually, but to the body of your

Eastern brethren, who have been associated with us heartily and consecratedly from the first. With this view of the object of your inquiries, we cheerfully reply to them.

1. That our desire has ever been to co-operate with all of every name and denomination, faith, and creed, who love the Lord JESUS CHRIST in sincerity, and are willing to unite with us in the labor of extending a knowledge of the near personal coming and kingdom of our Lord and Saviour JESUS CHRIST. You will find the evidence of this, for the satisfaction of those for whom you inquire, in the doings of the first General Conference of believers in the Advent, held in 1840, and in all the speeches, addresses, and resolutions of all our subsequent conferences.

2. We have no bond of union but the similarity of our understanding of the teachings of inspiration respecting the Advent. Those who deny the personal reign, are not shut out from us by any proscriptive writing, but from a natural disfellowship they have for the doctrine. We know of no confession of faith subscribed to by any of the churches in fellowship with us. And yet we have never inquired into their internal arrangements in this respect,—it being no part of our creed to proscribe the creeds of others, or requirement as a condition of fellowship, that they conform to our views in this respect. Each separate body we conceive to be independent of all others, and fully entitled to arrange their own domestic relations, independent of all foreign direction.

3 and 4. These are fully answered by the fact, that we who co-operate together, entertain opposite opinions respecting the state of the dead and destiny of the wicked, and that these questions have never come up in our deliberations to affect our harmonious co-operation. Personally, we cheerfully testify, that those who co-operate with us, having opposing sentiments on those subjects, have never manifested any disposition to proscribe us for our views; and in late numbers of the *Herald* you will find corresponding testimony from them, that they have never seen manifested any such disposition in us. We cannot say this, however, of some who refuse to co-operate with us for our faith. In looking over the meetings of our conferences, you will find the hearty co-operation of those entertaining both views.

5 and 6. These inquiries you will find fully answered in the article entitled, "Further Proceedings of the Homer Conference," as published in the *Herald* of Sept. 22. That document expresses very fairly and fully our wishes and sense of propriety on this subject.

7. On this subject we conceive of but one opinion. A party proscribed in their views cannot feel to co-operate with those who proscribe. And,

8. All conversant with ecclesiastical history know, that divisions surely follow.

Having thus answered your inquiries, we would farther remark, that the judicious brethren at the East, of both opinions, have become convinced, that we can only co-operate by laboring together in the one great work for which we have united. The continued introduction of minor questions, contrary to the spirit of our union, has produced alienation and division, and the determination is more and more prevailing, during the time that remains, to devote ourselves wholly to the one great proclamation, leaving those who consider other questions of more importance than union in this, to pursue the course which their judgment may dictate. They are also beginning more and more to realize the un courteousness—so long as we have come together from all sects and creeds to act together in a given work—for those of any one sect, while nominally laboring in the "specific work," to be virtually using the advantage which such a position gives them to proselyte others to their own views on minor subjects.

All will at once see, that when one set of views is prominently presented, those entertaining opposite views must likewise present theirs, or see with pain what they deem wrong sentiments prevailing. As one, therefore, calls forth the other; and as a continued discussion on minor points divides, and diverts from the only question for which we do unite, all who esteem union of any advantage, will have wisdom enough to guide them in the choice of their course.

LETTER FROM H. H. GROSS.

DEAR BRO. HIMES:—Since my last, I passed from Cooperstown through Chenango county, and visited the friends in several places, particularly Norwich and Pitcher. The cause is rather low in all this region, although there are a goodly number of Adventists living and grounded in the faith. I was sorry to disappoint the friends in Maconough, but my health, and that of others, seemed to render it necessary. I did not fall in with Bro. Chapman in this region, as I had somewhat expected. His arduous and

persevering efforts in the cause are well known, and are an example for all younger laborers.

I passed through Madison and Onondaga counties, and onward to Homer. Sickness of myself and wife prevented our attending but few of the meetings in the tent there; but those were interesting and profitable. The brief interviews I had with brethren and sisters of like precious faith, from different parts, were very cheering. Such interviews have the tendency of cheering each other's hearts, strengthening our faith, inciting us to gird the loins of our mind anew with the precious truth, and urging to redoubled efforts to press forward in our work of announcing the "everlasting gospel," and exhorting all to "Fear God, and give glory to him, for the hour of his judgment is come." I was obliged to leave before the meeting closed, under circumstances of severe trial. My own health was such that it was uncertain whether I could ride to Syracuse, and Mrs. Gross lay prostrated on a bed of sickness, under the doctor's care; but my engagements made it necessary. I never can be sufficiently grateful for the kindness of Bro. Hathaway and family, the sisters from Oswego, of Sisters Himes, Lang, and others, for their assistance and sympathy on that occasion. They can read their reward in Matt. 25:34-36.

The grove meeting in Broadalbin, Fulton county, was attended by many hundreds, and many have continued to manifest a decided interest on the subject of the Advent, and some have heartily embraced the faith. Arrangements are being made to continue meetings every two weeks in this locality.

Our meeting at Jamesville was thinly attended; but the one at Greenfield Centre was of an interesting character. It commenced Tuesday evening, and continued morning, afternoon, and evening, till Sunday. The evening meetings were very well attended, and although a storm set in towards the close, the attendance increased. I gave a course of lectures on prophecy, evenings, which appeared to impress many minds. Time alone will make manifest the full results. The meetings were paved with fervent prayer, and watered with tears, for God to give efficiency to truth, and bless it to the salvation of souls.

The Lord has greatly blessed my efforts in that region. I entered that field last May, under great discouragements, but the providence and blessing of God have led the way and attended throughout.—Several congregations have been raised up, and must be fed with meat in due season. Other places are waiting to hear the glad tidings. I have been watching for two months past to find some one suitable and at leisure to occupy that field; but I find no one. I have considered the subject of continuing to occupy it myself, with such other help as I can urge to my assistance. Certain devoted friends have been similarly exercised, and have set aside to the Lord's use a team, &c., as may be necessary to labor in that region to advantage. When the Lord leads the way and opens the door, I follow. It is not for me to shift the labor upon some other one. Yours, &c.

New York, Sept. 28th.

Extracts from Letters.

From Middletown, Aug. 26th, 1849.

DEAR BRO. HIMES:—Having received a letter from my brother in Wisconsin, giving some account of the state of the cause there, and also calling for help, I thought it best to give an extract for the "Herald," thinking it might induce some of the disciples to go into that field and sound the alarm of the last message to a fallen and doomed world. He writes from Middletown, Marquette county, Wis. 1. c. w.

"Religion with us is like that of the East. Some profess it, and some enjoy it; some are looking for the blessed hope, others are fighting it. My labors among the people have been blessed, but not as much as they would have been had I been ordained before I came here, so that I might have baptized and formed societies. As it is, the churches receive and baptize the converts. I cannot do much without some one to help me. The call is for an Advent preacher and church; there are those both to form and support it. 'Come over and help us,' is the cry. I am willing to do what I can. If ever there was a time and a people that needed good, sound Advent preaching, it is this. Can you not, with your wife, or some preacher, come to our relief? I think the prospect here is good. How I should like to have Bro. Thomas Smith here to labor with me. A young preacher of the M. E. church called on me to-day, and requested me to write concerning the state of this county. He is strong in the faith of the Advent doctrine, and said that he is waiting for an opportunity to unite himself with the Advent people. We have some good souls here who love the truth. I have large congregations and good attention, and am kindly treated. Remember me to the brethren, and tell them that I should like to see and talk with them about Jesus, full redemption, holy living, the inheritance, crown, kingdom, and glory.

MICHAEL WELLCOME.

From Pownal (Vt.), Oct. 1st, 1849.

BRO. HIMES:—I think I can say I love the cause of truth, whatever becomes of me; and when anything occurs to impede its progress, I am pained. I would rather cease to be than be the means of preventing its onward course. There is enough for all to do in the great work during the little time that is allotted us. We are rapidly rolling around to the great event which will end our labors and tears, if we are the Lord's, and when the rejectors of the gospel will have to meet the sad consequences of their folly. And whether you or I are right as to the nature of the final penalty of the law, it will be awful enough, if it be realized, to lead us to make any sacrifice, or endure any hardship, if by any means we may save some from the impending doom. But it is cheering to know, that the cause is the Lord's, and his plan will be completed; and if one will not work, he will

find others that will. I hope the good Lord will revive all that profess the great truth of the Advent night, and give us of his abundant grace, to make us more like his dear Son in all things, that when he comes we may have an abundant entrance administered unto us into the kingdom of our Lord and Saviour Jesus Christ.

M. BATCHELOR.

From Waterbury (Vt.), Oct. 3d, 1849.

DEA BRO. HIMES:—I wish to say to Brn. Adrian and Taylor, that we notice their appointments to hold meetings with us, and thank them for their kind intentions. We have concluded not to have a regular conference, but shall appoint a meeting to commence Saturday, the 27th, at 1 P. M., and continue over the Sabbath. The brethren here are of the opinion, that more good might result from the labors of these two brethren had their appointments been on different days, as we are destitute of preaching more than half of the time. We hope brethren and sisters from abroad will meet with us, and that the Lord will favor us with his presence. (In behalf of the church.)

E. PARKER.

Obituary.

DIED, at Rouses Point, Clinton Co., N. Y., on the evening of the 4th of September, 1849, Sister SA-RAH E. SMITH, aged 58 years. A disease of the lungs, brought on by a severe cold, taken about the 1st of August, producing a rapid decline and loss of voice, was the occasion of her death. Sister Smith was a person of strong, clear mind, and memory, and active temperament. She was one of eight sisters, most of them aged, all residing near each other, with large families, and the first one on whom death has laid his chilling hand. A large circle of relatives deeply mourn her sudden exit from life. They mourn, however, in sweet hope that she died "the death of the righteous," her end being peaceful, and that she will soon come forth again from the charnel house "with singing." Her kindness to the writer of this humble tribute to her memory will never be forgotten. May this bereavement be sanctified to our good. She was for many years a member of the M. E. church, but since 1845 has been a decided believer in, and advocate of, the truths of the Advent faith; and though her evidence was not so bright as some, yet she has endeavored to love the Lord, and desired that her name and interests might be among those who love his appearing. Her mind, during her sickness, was somewhat impaired by severe pain.—When asked if she would like to recover, she answered, "Yes;" and gave her reason: "She was fearful she had not lived as she ought!" But as she drew near her last her prospect brightened, and she often said, "I love the Lord." When asked if she was prepared, she said, "I am willing to go." And at another time, when asked, "Are you willing to die?" she answered, "Yes—I love the Lord—I love the Lord." And when still nearer death's portals, she was asked if she felt strong in the Lord? and said, "Yes." Her memory was good to the last, and though her voice failed, yet by signs and gestures, and a calm and placid countenance, she left a lasting impression on the minds of her friends, that all was well. She is gone. She sleeps in Jesus. Her head lies low, yet hope and faith whisper, we shall see her again. O may we too, guarded by a hand divine, be passed safely over this troubled sea of time, and our feet with hers be planted on the highlands of immortality, where all life lives, where adieu are sounds unknown—where good byes never break on the ear—and where we shall,

"Embracing, see no more
Death, with his scythe, stand by, nor hear the word,
The bitter word, which closed all earthly friendships,
And finished every feast of love—Farewell."
(Har. cop.)

D. T. T., JR.

DEPARTED this life, on the morning of the 15th of August, Bro. SAMUEL NEWBOLD, in the 50th year of his age, a member of the M. E. church, having embraced religion in early life, and lived up to the time of his death a consistent and devout Christian; leaving a large family and numerous acquaintances to mourn and lament their loss, which to him is gain. He was a reader of the "Advent Herald," which I frequently loaned to him, and adopted to a considerable extent the views it advocates, and believed that we were drawing near, according to the signs of this time, when the kingdoms of this world would become the kingdoms of our Lord and of his Christ. He was not a man given to prejudice, as alas! too many are now-a-days, but read and thought for himself.—His funeral was attended by a large circle of friends; and in the morning of the resurrection, when this corruption shall have put on incorruption—then shall all those who have been faithful unto death receive a crown of life, which the Lord, the righteous judge, shall give in that day. "Wherefore, let us comfort one another with these words." The resurrection is the only hope of the church, and St. Paul says, if Christ be not risen, our preaching is vain, and your faith is also vain—ye are yet in your sins. "But now is Christ risen from the dead, and become the first-fruits of them that slept: for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ the second Adam shall all be made alive." Then, and not till then, shall be brought to pass the saying that is written. "Death is swallowed up in victory."

His disease was dropsy of the chest, and his sufferings were great, being confined to his room for several months, and deprived of seeing his most intimate friends, and even that of his beloved pastor.—His death was rather sudden. At 4 o'clock his daughter administered to him the last dose of medicine, and at 5 minutes after 4 his spirit gently passed to him who gave it. Surely, then, let us indulge the hope, that when Christ comes to make up his

jewels, he will be found among the number of those who shall share a part in that first and better resurrection, having on the breast-plate of righteousness, and for hope the helmet of salvation.

M.

DIED, in Wareham, Mass., Sept. 26th, after an illness of five days, LYDIA A., daughter of Benjamin and Lydia D. HARLOW, in the 16th year of her age. Lydia was always a dutiful, affectionate, and obedient child. Previous to her last illness, she, with several of her young associates, had publicly manifested a desire for an interest in Christ; and during her illness said to her dear father, "I feel that I can give up all to the Saviour;" and thus she passed away.

Thus, in the morning of life, has she fallen, like the autumn-leaf: not by a rude and furious blast, swept roughly off, but as the leaf, nipt by a sudden frost, falls gently as a snow-flake in a calm—so fell she. As we knelt in prayer amid that sorrowing group, we felt that theirs was no common grief; for none may know, but by sad experience, the sorrow of the parents' hearts, when called to see their first-born die. Then truly "the heart knoweth its own bitterness." But our dear brother and sister found the grace of God sufficient even in this affliction, and could truly say, "The Lord gave, and the Lord hath taken; blessed be his holy name." She was taken to Carver, followed by a number of her young associates, where a large number of her relatives and sympathizing friends met, and listened to a discourse from Job 30:23. Then, taking our last sad look at Lydia's earthly remains, we gave them into our common mother's open bosom, there to rest a little while. As our voices mingled in that beautiful and expressive hymn, "Unveil thy bosom, faithful tomb," &c., the solemnities of the other world seemed opening before us, and many turned away and wept. O! then we felt that they were real mourners, yet they mourned not as those without hope. For we felt that soon should break that sacred morning whose light shall pierce the deep shades of the tomb, and when the body was now sown in corruption should rise, clad in the regal robes of immortality,

"And, clothed anew in bright array,
Shall swell the song of endless day."

Farewell father, farewell mother!

Farewell brothers and sisters dear;

Be good and be kind to each other

While ye are all together here.

My young associates, all farewell!

I bid you now but a short adieu;

For soon in heaven we all may dwell,

When Christ, appearing, shall make all things new.

L. B. ELDREDGE.

FELL asleep in Jesus, Aug. 19th, ARTHUR O., only child of Bro. and Sister HITCHCOCK, of Chicopee Falls, after a short but distressing illness, aged three years, one month, and fourteen days. The parents are looking for the blessed hope, and expect soon to be re-united to their lovely Arthur, where sickness and death can never come.

R. E. L.

I saw the young mother, as fondly she smiled, And playfully dandled her beautiful child; Her heart then was joyful—"My Arthur!" she said, And hope, like a rainbow, encircled her head.

She saw the sweet dimples that played on his cheek, She listened with joy to his efforts to speak; She saw his eye glisten with health and delight; All saw and confessed 'twas a beautiful sight.

"My Arthur!" she spake in her out-gushing bliss, "My Arthur!" and gave him a fond mother's kiss; Hope painted a picture so bright to behold, It seemed that the colors were azure and gold.

I saw her again, when Hope's vision had fled, And she bowed in her anguish low over the dead; "My Arthur!" she cried, in accents so wild, As she kissed the cold lips of her beautiful child.

I saw her again; 'twas in faith's clearest light, When the last, cloudless morning rose full on the sight; "My Arthur! my Arthur! now free from all pain, Where death cannot sever, I clasp thee again."

B. M. H.

DEAR BRO. HIMES:—By the providence of God we are again called, in the short space of time of one month, to part with another dear, blooming child. Our little son, JOHN HART, died Thursday, Sept. 27th, 1849, aged 2 years and 2 months, after an illness of three months, during which he was a patient sufferer. Thus in a very brief space has death made an inroad into my dear family, and taken two of our number from us, but not without the sweet assurance that they rest in hope till the resurrection morn. How comforting to the Christian parent's heart! Yes, with the poet I can say:—

"Farewell, sweet children, thou art gone to the grave,
And thy bright lovely forms are enshrouded in gloom;
But thou art sleeping in Him who is mighty to save,
And the light of whose glory has dawned on the tomb."

How heart-cheering and precious in this time of affliction is the doctrine of the near coming of the Saviour, to raise the sleeping ones who have died in the Lord. This doctrine has been my only hope for the last nine years, and truly it gives me now an unfailing source of comfort. Believing that soon, very soon, those who sleep in Jesus will God bring with him,

"I wait, I long for that blest morn.

Father! thy kingdom come!

As now in heaven, so soon on earth

May all thy will be done."

Exeter, N. H. Yours, waiting, G. T. STACY.

THE widow RACHAEL GLADDING, aged 83 years, died Friday, Sept. 14th, 1849, in Bristol, R. I. She

has been a believer in the gospel of Christ about 60 years, and stood connected with the Methodist Episcopal church of Bristol, R. I., the last forty-five years of her life. She has been looking for the return of her Lord, in person, since the darkening of the sun in 1780, which she saw, and which she has ever regarded as a sign of his coming at hand. She has also been a witness of many other signs, celestial and terrestrial, which have occurred in the present generation, and has considered them as tokens of the advent of our Saviour before this generation should pass away. Though aged and infirm, and having passed through many afflictions, so much so as greatly to impair her mind, yet her countenance always beamed with joy when reference was made to her Saviour, his coming, and his kingdom. As she drew nearer her end, her mind failed her still more; but she would often speak the name of Jesus with an ecstasy of feeling scarcely ever witnessed in one so advanced in years. And when she seemed to forget the names of all others, and ceased to recognize their persons, yet she retained in memory this, the dearest of all names to her, and was often heard to speak the name of Jesus. Her favorite and last words were, "I love my Jesus." We believe, therefore, that she sleeps in Jesus. Hence, "we do not sorrow as those who have no hope." O. R. FASSETT.

Foreign News.

The *Canada* arrived at New York Oct. 4., bringing dates seven days later from Europe.

The political news presents no new feature, and the English journalizers lament the want of any thing with which they can be either caustic or smart, very grave or very gay. With the exception of the siege of Comorn, now regularly established, military operations have ceased throughout all Europe. This garrison still holds out. It is said that the besieged can defy the besiegers for one entire year. The influence of Austria and Russia is being exerted to compel the Porte to surrender the Hungarian chiefs who have taken refuge in Turkey. But letters from Constantinople to the 5th states this has been positively refused by the Porte.

England.—The weather during the past week has been quite variable in many parts of the country, and a good deal of rain has fallen, but generally not to such an extent as to interfere with harvest operations.

A most favorable change has taken place in the mortality from cholera throughout England, and the number of cases has declined about one half from the commencement of the epidemic; 12,837 persons have been swept away in London.

A frightful railway accident occurred at Lythan on the 20th. In the afternoon of that day Lythan had been the scene of an agricultural dinner, at which upwards of 300 gentlemen were present. The dinner party broke up shortly after 9 o'clock, and the company proceeded to the carriages which were to convey them to Preston and the district. They had barely started when a collision of a fearful kind took place between the Lythan and the black-coal train—the latter running into the former with terrible impetuosity. Many of the passengers had their teeth knocked out, others were fearfully wounded, limbs were broken, and a scene of the most appalling terror ensued. Several lives are said to have been lost.

Ireland.—The potato disease is, beyond doubt, extending into several districts in Ireland, and the low prices of potatoes in the country markets are attributable in some degree to the alarm of the farmers, who are anxious to dispose of their crops.

France.—A good deal of attention is directed to the metropolitan council of the clergy, which has commenced its sitting at Paris.

In Algeria the cholera appears to have permanently diminished.

It appears to be suddenly decided that in a short space of time a reduction will be made in the French army to the extent of from 80,000 to 100,000 men.

Spain.—The newly appointed ministers were assembling at Madrid, but no notice seems to be taken of the events going on relative to Cuba.

Italy.—The Pope has quitted Gaeta, and has proceeded to Naples, where he has taken up his abode in Portici palace. His reception at Naples was of the most striking and popular character. The Pope evinces no intention of returning to Rome at present, and thus far no real progress seems to be made towards a satisfactory solution of the Italian question.

The cholera is committing serious ravages at Trieste.

Holland.—*Resignation of the Dutch Ministry.*—The latest papers received announce the unexpected resignation of the ministry en masse. After a night's deliberation the king accepted those resignations, and gave instructions for the formation of another cabinet. The circumstances which led to this result have not transpired.

Austria and Hungary.—The latest accounts from Vienna extend to the 13th instant, inclusively, and bring the intelligence of the surrender of Peterwardein to the imperial troops on the 5th inst. Part of the Magyars, headed by the commander Kess, desisted to hold out, but the majority determined to offer no longer resistance. Comorn had not surrendered, and large supplies of warlike stores had been forwarded to the Austrian troops in order to undertake besieging operations. The garrison of Comorn was said to amount to 25,000 or 30,000 men, and to be well supplied with provisions, but in a state of complete indiscipline; the officers were said to have held a meeting, and to have resolved by a large majority not to surrender. The terms offered to the Magyars

are said to have been an amnesty for the whole garrison, passports for all those who might wish to leave the country, recognition of Kossuth notes to the full value to the common soldiers to pay for ten days, and to officers for a month.

According to the Vienna journals of the 13th, 80,000 men are to besiege Comorn under the orders of Generals Haynau and Nugent. The bombardment was to commence on that day, when the Austrians had occupied a great part of the island of Schutt without resistance, but part of the insurgents were in a strong entrenched camp before the fortress, and it was expected that a battle would take place there. The Hungarians officers had been put to death at Arad; two at Tomeswar, one by hanging, and the estates of two were confiscated.

It was rumored at Vienna that Bem had fallen into the hands of the Russians in Wallachia. Gorgy passed through Vienna on the 11th, on his way to Syria, and he was accompanied by his wife and physician, and his escort the Austrian Major Andressy. He was still suffering from the wounds in his head, which he received at Comorn.

Turkey.—*Refusal of the Sultan to Deliver up the Hungarian Refugees to Austria.*—Honor to Abdel Meshid, honor to the Turkish ministry! they have nobly done their duty, and have refused to become panderers to the vindictive blood-thirstiness of Francis Joseph and of Nicholas. The Russian ambassadors at the Porte demanded the extradition of the Hungarian officers Kossuth, Dembinski, Perez, Messaros, and their companions. A Russian general arrived at Constantinople on the 15th on a special mission—that special mission being to bully the Sultan into compliance with the demands of Austria. A council was held, and the Turkish government resolved not to surrender the Hungarian refugees to either the Russian or the Austrian government; and on this decision being communicated to the Sultan, he declared, in the most impressive and determined manner, that the refugees should not be given up, let the consequences be what they might. We trust that Lord Palmerston will do his duty as nobly as the Sultan has done his, and Russia and Austria will be given distinctly to understand that war with Turkey for such a cause means war with England. We are rejoiced to find that Kossuth and his companions are furnished with passports from the English ambassador, and we trust that every assistance to support them will be rendered by England for their efforts to establish the independence of their country against the attacks of Russia and her vassal Austria.—*London Sun.*

Russia.—In order to repair the losses sustained by the Russian troops in Hungary from cholera and the sword, the Emperor has ordered a fresh levy of recruits. The Grand Duke Michael expired at Warsaw on the 9th. His remains have been embalmed, and will be conveyed to St. Petersburg to be interred in the family vault of the Romanoffs. The Emperor quitted Warsaw for St. Petersburg on the 10th.

The Ionian Islands.—The insurrection in the Island of Cephalonia has gained ground since the troops sent to quell it have not proved sufficient. The lord high commissioner proceeded there in person, and had a narrow escape with his life—a soldier was shot dead at his side. Martial law is in full vigor. Seven of the insurgents have been sentenced to death, and executed. A portion of the English squadron, stationed at Malta, is under weigh for Cephalonia, and it is hoped that tranquility will soon be established.

JUDAISM IN THE UNITED STATES.—Dr. Lilenthal, the chief Rabbi in the United States, represents the prospects of Judaism there as most encouraging, and promises for it, that, in the course of years, it will obtain a firmer footing than in Europe. The principal congregations are in New York, Philadelphia, Baltimore, Charleston, Albany, Richmond, Cincinnati, and New Orleans. Dr. Lilenthal himself is indefatigable in his endeavors. He thus describes the process by which new Jewish congregations are formed; "A single Jew settles in a small town, and there lives, separated from Jews, and everything that is Jewish. No one knows that he is a Jew, for he does not observe any Jewish commandment, or ceremony. In process of time, another Jew settles there, and then a third.—The sacred period of a New Year arrives, and the day of Atonement draws nigh; the people think of God, look at their prosperity, and at Him whom they have to thank for it, then cast a glance on their irreligious life, and are ashamed of it. The desire to return to God rises in their hearts; they count themselves, and find that their number amounts to ten; they can form a minyan; one of them proposes that they constitute themselves a congregation, the others cheerfully agree; money is raised, a letter is written to New York, or some other large congregation; they buy a sepher torah (book of law); tephilin, (phylacteries); mezuoth, (pieces of parchment, containing portions of Scripture, and fastened to the door-post); talithim, (four cornered vestments, in which every Jew must be attired at the time of prayer); chassan, (reader); and in the course of five years, a congregation is perfectly organized, a synagogue is erected, and a burial-place established."

The number of Jews in North America is estimated at five thousand, and in the West Indies seven hundred more.

SMART MEN.—The New Orleans Presbyterian has the following excellent hit on those who, puffed up with a sense of their own fancied smartness, look with disdain on the pious, sound, and faithful minister of ordinary talents:

"Smart men make churches fastidious. Like children fed on condiments, they have no relish for

sound, wholesome instruction. The Gospel must come to them through a richer tube. They spurn at the 'sincere milk of the word,' unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them whose ministrations enlightens their understanding, mortifies their vanity, humbles their pride, corrects their bad tempers, reproves their sloth, exalts their Saviour, and makes them forget their preacher in their love and admiration of his Master. But a minister is sure to be very popular with them respecting whom they can say, 'What a fine speaker!' 'What a fine voice!' 'What beautiful figures!' 'What eloquent sentences!' 'What striking illustrations!' 'What correct taste!' 'What powerful reasoning!' In short, 'What a charming man and preacher he is!' Thus the man is loved, praised, and followed, instead of his Divine Master. O how some of these smart men, swollen by the breath of human flattery, will shrivel up before the judgment-seat. Feeble churches, can you afford to have a smart man?"

THE ADVENT HERALD.

BOSTON, OCTOBER 13, 1849.

TO CORRESPONDENTS.—W. J.—If we should admit the soundness of your reasoning respecting "My Holy Mountain," we should not have an argument left to oppose the doctrine of a millennium before the advent. To admit it, therefore, as an advent argument, would do us great injury. If it came as opposed to the doctrine of the Advent, we could admit it, and point out its unsoundness. As it is, it would be expending strength among ourselves, and thus weakening our own hands. If the "holy mountain" is the church, the earth of which the mountain is a part cannot also be the church. The same thing cannot be the whole and also a part: there is no congruity in that. You have not distinguished between the figure and its explanation. The last clause—"For the earth shall be full of the knowledge of the Lord," &c.—is an explanation of the preceding clause. You out-spiritualize the spiritualizers in explaining it. You also mistake in supposing that the literal construction of the last clause would make the inanimate clay of the earth the receptacle of the knowledge of which the earth is to be full. You have overlooked the logical and rhetorical use of such language as used in all books. The covering of the earth with an intelligent and holy people, as the new earth will be, would be literally making the earth full of the knowledge of the glory of the Lord. Do not let us attempt to sustain our position by arguments which would virtually defeat it. When the earth for which Peter looked, wherein righteous persons will dwell,—the new earth which John saw in vision,—is established, then the earth will be full of the knowledge of the glory of the Lord; then the will of God will be done on earth as it is done in heaven.

J. W. BONHAN.—Your design is to the point. Why not engrave, and have it as a frontispiece to your pamphlet?

BISHOP ONDERDONK.—The Episcopalians in the State of New York, at their late Convention, have again mooted the question, whether Dr. ONDERDONK shall be restored to his episcopal functions. On the one side, it is urged that his penitence entitles him to forgiveness and restoration. On the other, it is alleged that his guilt has been established by a competent tribunal, and that there is no evidence of equal authority showing his penitence. Next, that his penitence will not qualify him to discharge again the duties of a Bishop. It may restore him to the sympathies of Christians, but can never entitle him to rule the church.

The whole experience of the world testifies, that when a man has once proved faithless in any trust, however much his penitence may entitle him to forgiveness as a Christian, that it is not safe to again place him in a situation of responsibility, where he may again misuse the confidence reposed in him. There is a vast difference between forgiving the Doctor, and in feeling the same confidence in him that he was entitled to before his mishap. It requires a long time of careful watchfulness to recover the respect any have once forfeited; however much their friends may be disposed to reinstate them in their good opinion.

THE ANNOUNCEMENT OF THE PHILADELPHIA COLLEGE OF MEDICINE for the winter session, 1849-50; containing also a catalogue of students and graduates for the spring and summer session of 1849, is before us. We observe that the degree of Doctor of Medicine has been conferred on Bro. R. HUTCHINSON, of Canada. We also learn by the announcement, that the facilities of the College are greater than any other with which we are acquainted: there being two sessions a year, each giving full courses of lectures on each subject embraced in a thorough Medical education; thus enabling a student, who has been through with his preparatory studies, to complete his two courses of lectures and graduate in about nine months. The success of the institution among so many powerful rivals, speaks well for the enterprise of the faculty. Although yet in its third year, it numbered 161 students last year, and 51 graduates. The sixth session will commence on the 15th inst.

IT HASTETH GREATLY.—"The great day of the Lord is near; it is near, and hasteth greatly" By D. T. T. Taylor, Jr. A tract of 16 pages—\$1 per hundred, single copy.

AGENTS FOR THE HERALD.

MORRISVILLE, PA.—J. F. Lanning

111 Jefferson-street.

AUBURN, N. Y.—H. L. Smith

525 State-street.

BUFFALO, N. Y.—F. McWilliams

155 Franklin-street.

CINCINNATI, O.—Joseph Wilson

155 Elm-street.

DETROIT, MICH.—J. Armstrong

155 Washington-street.

EDDINGTON, ME.—Thos. Smith

155 Franklin-street.

GRANVILLE, ANNAPOLIS, N. S.

155 Woodworth-street.

HARTFORD, CT.—Aaron Clapp

155 State-street.

HOMER, N. Y.—J. L. Clapp

155 State-street.

LOCKPORT, N. Y.—H. Robbins

155 Franklin-street.

LOWELL, MASS.—L. L. Knowles

155 Franklin-street.

LAW HAMPTON, N. Y.—L. Kimball

155 Franklin-street.

MALONE, N. Y.—H. Buckley

155 Franklin-street.

MILWAUKEE, WIS.—Sam'l Brown

155 Franklin-street.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1

155 Queen-street, W.

pletely arbitrary are the constructions put by Mr. L. upon the prophetic symbols, notwithstanding his zealous crying up a law of interpretation which has all the certitude of geometry and algebra.

So also of the woman clothed with the sun, having the moon under her feet, and a crown of twelve stars on her head, and being on the eve of parturition. After dwelling at greater length than was necessary on the absurdity of supposing any *sui-similar* event to be indicated, he goes on to give the true interpretation; "She must of necessity be taken as representing agents, not like herself in stature, condition, and agency, but of a different and analogous order. She symbolizes, not a woman, or succession of women, but a community of the worshippers of God; as is shown by her subsequent flight, and residence in the desert—a body as vast in comparison of a single church, or congregation of worshippers, as she herself was, compared to an ordinary woman of our race. Her man-child symbolizes a race of princes whom the church desired to elevate to the imperial throne, and her endeavors to bear, the efforts and struggles of the church to cause the investiture of such a dynasty: and the vision had its fulfilment in the endeavors of the church, in the latter part of the third and beginning of the fourth century, to procure the elevation of Constantine and his family to the throne of the empire. This solution is natural." But the question is, is it *true*? And if so, what are the evidences by which its truth is established? It is too late in the day for Mr. L. to claim an implicit deference to his opinion, when every other commentator has the data before him on which to judge for himself. [Note 1.]

Nothing would be easier than to multiply *ad libitum* these specimens of arbitrary interpretation put forth in a style of oracular assurance, and virtually claiming for themselves the credit of expositions to which the author has been conducted by a divine guidance. For his avowed object is to show the application of a law of symbols which he labors, through scores of pages, to prove is sustained by express revelation from heaven. After all, to what does it amount? Warrior horsemen, burning mountains, falling stars, parturient women, dragons, beasts, locusts, scorpions, and a long array of symbolic imagery, do not denote their kind, but objects, agents, and actions of another order. Very well: granted; but what do they denote? What are the *specific* substances that are to be recognized under these symbolic shadows? Here, alas, the principle is utterly at fault. It fails us in the very pinch that requires its aid, if it had any aid to give. I read, for instance, respecting the fourth vial-angel, that "he poured out his vial upon the sun; and power was given unto him to scorch men with fire." I turn to Mr. L., with a request that he would put the key of his inspired exegesis into the wards of this lock, upon which I have tried every other in vain, and in the following paragraph I hear it turn:

"No vial has been poured on the sun that caused it to scorch men with fire. The sun must be interpreted of some agent, or combination of agents, that receives an extraordinary power of injuring and harassing men in some analogous manner; and such men are oppressive and bloody rulers, who rob, annoy, and devour their subjects by a despotic sway; and it had its accomplishment in the rulers of France especially, and of the nations conquered by the French, at the period of the revolution, and the imperial reign that followed." —*Theological and Literary Journal*, No. II., p. 233.

Here is a din and a clatter made by the key, but the bolt is not sprung. How do I know, or rather how does Mr. L. know, that the sun must be interpreted in the manner stated? How does he know, and how can he assure me, that this symbolic prophecy had its accomplishment in the rulers of France, and of the nations conquered by the French, at the period referred to? Is it anything more than a *gratuitous dictum*, or the expression of a private opinion? What has the boasted rule effected in this case? It has merely shown me that the effusion of the vial upon the sun does not mean the effusion of a literal vial upon the literal sun. Its utmost power of application "hath this extent—no more." It does not advance me a single step towards a *positive* solution of the problem. And yet of this marvellous menstruum, which is so lacking in solvent power, our author discourses as follows; "In all these instances we are thus constrained by the nature of the symbols to regard

them as denoting agents and acts of a different order from themselves. We also in all of them find agents and acts of a different species, that present to them such correspondences, as are required by analogy, and that such agents have appeared in the Roman world and exerted agencies in analogy with those ascribed to the symbols. We have all the evidence, therefore, that can reasonably be required, and that can naturally exist, that the laws by which we have interpreted these symbols are the true laws." The difficulty is, that the laws here established do not sustain the claim made for them on the score of importance. We feel that we are somehow imposed upon by the lofty pretensions set up in their behalf. As was once said in another case, we are not a little struck by "the contrast between the magniloquence of the pleading and the pantomime of the subject." It is a rule that answers a purpose, but not the purpose. [Note 2.]

Note 1.—We say, not true, so far as Constantine is concerned. The man-child symbolizes a greater than he.

Note 2.—Well, if it answers a purpose, there is so much gained. We may use the rule for its legitimate purpose.

Spiritual Vision.

The veil spoken of by Isaiah as being spread over all nations still rests upon the world, wrapping in its impenetrable folds the majority of our race, and hiding from man's view the glorious destiny that awaits the believer beyond the tomb. With understandings darkened, how many of our fellow mortals pass from the cradle to the grave erring in vision, and stumbling in judgment, because they seek not the illumination which the Spirit of God alone can shed abroad in their hearts. With minds blinded to their best interests, they pursue the tenor of their way, satisfied with groping in the thick spiritual darkness which surrounds them, so long as the false lights of this world, like deceptive *ignis fatui*, dance illicitingly about their path. The natural man receiveth not the things of the Spirit of God, neither can man's wisdom teach these things; but the Holy Spirit is able and willing to reveal them unto all who seek after them aright. In a land blessed with religious liberty, *illumined by the light of gospel truth*, (as is eminently the case with our own,) comparatively few can be said to be out of the reach of the warnings and invitations—the threatenings and the promises of that gospel; but how vast a number thus privileged are alienated from the life of God through the ignorance that is in them, because of the blindness of the heart. To be wilfully ignorant—to remain blind, when we may see—to keep the veil upon the heart, and to close the portals of the understanding against the light—this is an infatuation surpassing any of the inconsistencies of the most inconsistent life. The famished beggar dash away the hand that proffers the needful bread—the prisoner rejecting the aid of him who would wrench off his fetters—the drowning man refusing to grasp the means of rescue, are wise, compared with those who will not come unto the true light, that their steps may be guided by its resplendent ray.

Wandering amid the tortuous labyrinths of this world, with a heart naturally inclined to choose the evil and reject the good—with everything around to tempt from right, and everything within to lure to wrong—man needs a lamp for his feet and a light for his path. But of what use is the shining lamp, if the Spirit open not the sealed eyes that they may behold, and rejoice in the light? Open thou mine eyes, was the prayer of David; and the Christian daily realizes his need of divine illumination, without which he gropes in a darkness that may be felt, and knows that the shades of night are settling down upon his soul. When the veil is upon the heart of man, the veil is upon everything. As the most beautiful prospect, with its loveliest combinations of hill and valley, field and woodland, rock and waterfall, is lost to the eye that gazes upon it through a filmy haze, so are the sublime truths of revelation shrouded from the perception of him whose eyes have not been opened to perceive the things of the Spirit, and who is content to dwell in the obscure darkness of a benighted understanding. God is not far from every one of us. He hath commanded the light to shine out of darkness, that it may shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. He will lead the blind by a way that they know not, and will anoint their eyes that they may

see. When they turn unto the Lord, the veil shall be taken away; and they shall behold as in a glass the glory of the Lord, and shall be changed into the same image from glory to glory, even as by the Spirit of the Lord.

While the veil is upon the heart of man, the word of God is as a chart covered with ingenious and beautiful hieroglyphics, curious to look upon, but useless as a guide over life's tempestuous sea. What we need is, to have the film removed from before the inner eye, that we may behold wondrous things out of God's law, and beholding them, may be induced to cry, "Quicken thou me according to Thy word." He who reads Scripture with a sincere desire to profit by it, must have realized how differently at different times the same truths have presented themselves to his mind. He must have experienced with what power a particular text, heretofore unheeded, can speak with mysterious adaptedness to the yearning of his spirit. He must have suspected that a heavenly ray, brighter than that of noonday, has burned into his soul the sacred precepts traced upon the inspired page. He must have felt that the Spirit has taken of the things of God and shown them unto him. It is no delusion to speak that we do know. The Christian is convinced, that unless his understanding be illuminated, his heart quickened, and his ways directed by the Spirit, he can never hope to attain unto eternal life. He acknowledges that he is not of himself sufficient for these things, but that all things are possible with God. What he despairs of accomplishing for himself, he knows that the Spirit of God is willing to accomplish for him. Darkened, benighted, blind, he prays that his spiritual vision may be made clear, and that the veil may be taken away that he may see.

Are we conscious that the film of unbelief still dims our vision—still obscures the path upon which the day-star shines? God heareth prayer; and he who asks for light shall not be suffered to wander on in darkness—"Heaven's never deaf, but when man's heart is dumb." Has the Spirit already illumined our minds, and are we struggling by the faint glimmer of a dawning hope to press toward the mark for the prize of our high calling? They who wait upon the Lord shall renew their strength, and their path shall be as the shining light, that shineth more and more unto the perfect day. Oh, it is a thought full of encouragement, that the Spirit will teach us all things. From the moment in which the soul sincerely desires His quickening influences, He will make that soul an abiding-place—a home. Doubts may disturb—temptations may distress—fears may dismay—but the Comforter is within, and will in due season work out deliverance from all. Christian, is the world still too dear? Do its soft delights still enchain thy senses, and render the path of duty an up-hill and a rugged one? Do thy affections still cling to earthly objects, and does thy heart go out but lingeringly to God? Does the gleaming light of worldly ambition still dazzle to betray, and do earth's fading flowers still seem lovely in their hues? Be not discouraged! The veil shall not always rest upon thee, nor spiritual night forever surround thee. Look up! and in the dim distance behold a beaming star. What though thou canst but just discern its burning ray? Thine eyes shall be opened; and thou shalt see out of obscurity; the Lord shall be unto thee an everlasting light, and thy God thy glory.—*Prot. Church.*

Bargains.

The Bible records many such.

There was the bargain of Esau, "who, for one morsel of meat, sold his birthright, and afterwards, when he would have inherited the blessing," (as who would not, *afterwards*? "he was rejected; for he found no place for repentance, though he sought it earnestly, with tears."

Another was that of the "merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matt. 13: 45, 46.

Another was for the "treasure hid in a field: the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. 13:44.

An unsuccessful attempt at a bargain is mentioned: "While they went to buy, the bridegroom came."—Matt. 25:10.

A bargain is proposed: "Buy the truth, and sell it not."—Prov. 23:23.

And another: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy

wine and milk without money and without price!"—Isa. 55:1.

One more bargain we shall mention. It is that proposed by the best Friend and largest Benefactor of mankind,—by One who is "the True," and cannot deceive—"the Righteous," and cannot defraud or overreach,—who is, moreover, the Proprietor of all things, for "of him, and through him, and to him, are all things."—Rom. 11:36. He saith, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed."—Rev. 3:19.

Each of these classes has its representative—each of these bargains its counterpart—in every age of the world. There are still Esaus, who, "for a morsel of meat," a moment of pleasure, a handful of gain, a brief season of fame or power, "sell their birthright," as the immortal children of God,—part with the hopes of heaven, the offers of grace, to satisfy the cravings of unholy desire; and afterwards, like Esau, "cry out with a great and exceeding bitter cry," when they find that to be lost forever on which they set so little value. But the bargain is made. "They find no place for repentance, though they seek it earnestly, with tears."

There are still "foolish virgins," too, who slumber with untrimmed and empty lamps, till they are startled by the cry, "Behold! the Bridegroom cometh!" Then, with agonized haste, they set about making their purchase; but while they go to buy, "the Bridegroom cometh," "the door is shut," and all transactions for grace are closed forever!

There are others who buy the gospel salvation on gospel terms. "Without money and without price," but with a broken and believing heart,—with "repentance towards God, and faith in our Lord Jesus Christ," the genuine coin of heaven,—they "buy wine and milk," the pure and soul-nourishing joys of salvation by Christ. They hold this world and this life profitably parted with, if they can buy with it Christ, heaven, and salvation. They therefore "go and sell all that they have, and buy the pearl of great price." They "buy" of Christ, on his own terms, "gold tried in the fire, that they may be rich."

We have seen very wise men make very foolish bargains. We have seen men so shrewd and penetrating that no human cunning could deceive them, yet utterly overreached by the devil: for he has wheedled them into parting with eternity for time, heaven for earth, God for the creature, the soul for the body. What a bargain is this! Where is the man who but a year or two since was reckoned worth his millions? One clip of the shears of death parted him from his vast possessions forever. His house is as narrow now, his robe as scanty, as that of the poorest of his tenants. Not one cent of those millions is now his. And if he lost his soul and his eternity in gaining them, what a miserable bargain was it! What must he think of it now? We were once called from our bed at midnight to visit a dying rich man, whom we had often entreated in vain to consider his latter end. While we stood by his death-bed, among other bitter lamentations which he poured out was this: "I have sought the riches of this world; I have found them: but what are they worth to me now?" Memorable words! "What are they worth to me now?" May they never cease to ring in our ears, and suggest a perpetual and never-failing test of the value of things!

On the other hand, we have known very simple men, who scarce ever made what is called "a good bargain" in their lives; whose simplicity and credulity, in fact, caused them to be looked upon with a sort of compassion: but one good bargain they made. They secured Christ, and in him pardon, peace with God, sanctifying grace, and heavenly hope.—*Chris. Intel.*

Wear of the Niagara Falls.

The following curious specimen of human ability is from a Quarterly Review, the name of which does not transpire in the paper from which we copied it. It is polite in us, of course, to hope we are mistaken, but we were almost afraid it was as an attempt, by allegation of stubborn facts in nature, to refute the Mosaic account of the creation of the world. Whether this was the design or not, it has that tendency, and in many painful cases (from its unqualified form) has been the occasion of our sons becoming wiser than they ought to be. This being the case, we shall take the liberty to examine it, and make such other general observations as may tend to establish our read-

ers in the truth of the Mosaic records. The piece we refer to is as follows:—

"The 710,000 tons of water which every minute pour over the precipice of Niagara, are estimated to carry away a foot of the cliff every year. Taking this average, and adopting the clear geological proof that the fall once existed at Queenstown, seven miles below, we must suppose a period of twenty thousand years occupied in this recession of the cataract to its actual site; while the Delta of the Mississippi, nearly 14,000 square miles in extent, an estimate founded on its present rate of increase, and on a calculation of the amount of earthy matter brought down the stream, has justified Mr. Lyell in alleging that sixty-seven thousand years must have elapsed since the formation of this great deposit began."

If ever one thing comes out more absurd than another, as for instance, that a part is greater than the whole, or that a square has four unequal sides, it is sure to be something in this way: "it has been estimated," "it is calculated." Some professor's name is commonly connected with it. "Professor So-and-so calculated, &c. &c." Whenever we meet with these forms of expression, we may depend upon it there is something suspicious, and the very existence of any such phrase should set the reader on his guard. It is a kind of certificate that the thing is not based on facts, but on calculation only, or estimate, words which are hardly ever dubious when used in this way. Professors generally speaking are great men, but great men never make little mistakes.

The reader cannot but perceive the looseness of the above data. There is not one single particle of demonstration that we can see through the whole catenation. All is pure calculation and hypothesis. And we must say, that if the cliff had not been more consolidated than the reasoning about it, the whole would have been washed away. First, it is assumed that 710,000 tons of water pass over the falls every minute; and that on an average the same quantity, neither more nor less, has been passing over it for twenty thousand years. That has not been proved. Next it is assumed that said flood for twenty thousand years has been carrying away the cliff, at the rate of a foot a year. That has not been proved. The "clear geological proof" is not given that the fall once existed at Queenstown. However striking may be appearances, there is no demonstration. They may amount to a very strong probability, still it is not certain. The word estimate is illogically connected. What estimate can there be when only half the facts have been brought under notice, and when a writer takes not into account facts and probabilities on the other side? The word average, too, as here used, means only supposition.

As we have little time to devote to this subject, at present, we will examine the second of these assumptions,—that for 20,000 years the water has been carrying away the cliff at the rate of a foot every year. Who knows this to be the case? What is there to make it probable? Men say to us, "Such portion is carried away now, as shown by observation; and hence we argue from the present to the past: is not this a proper way of reasoning?" It is, other things being equal; but suppose other things are not equal—what then? Why, the reasoning falls to the ground.

Now it is contrary to the order of nature that other things should be equal. Beds of rock are not of the same texture throughout; and even some portions of this cliff may have been softer than others, and the water in such portions may have carried away more. Why should this rock be different from others? Like other rocks, it may originally have been only a plastic clay, and have become gradually indurated by time and the action of the elements, like those in Kentucky, Tennessee, Ohio, and other sections of the same continent. As a proof that these were plastic, impressions of human feet are found in some of them, which could only have resulted from their being traversed by human beings when in a yielding state. And why are the cliffs of Niagara to be excepted? When formerly the rock was plastic, it would wear away very fast, but lose gradually less and less, till it became so consolidated, at length, as to lose only a foot in a year. What rational estimate can there be when this is not taken into account? What average can there be, when only one end of the thing examined—when the period of induration—is made the basis of the whole calculation, and the clay period left out of the question? We are much obliged to the Review in question for a wish to serve us; but, as for the speculation

itself, we don't believe a word of it. We know what reasoning is: it is the art of inferring things unknown from things well known. Having some facts, we may reach others; but still we like to have some ground to go upon, some one fact that is either demonstrable, or self-evident. A man going upon nothing is apt to go too fast.

The more nature is properly examined, the more it confirms revelation. The sciences now (and none more than geology) are the handmaids of religion. We illustrate this attempt to set nature against the Bible, if such be the object of it, by a similar piece of pseudo-philosophico-scientia, which took place since the human mind expanded to its present philosophical dimensions. The Canon Recupero, in some examinations of Mount Etna, found seven volcanic strata, or layers, which had flowed from the mountain, each of which was covered with a bed of soil, which, "it was calculated," would require 2,000 years to accumulate, so that the first must have flowed from the mountain 24,000 years ago, far beyond the Mosaic account of the creation of the world. The astounding discovery electrified a great part of Europe; the infidel prints were full of it. It was retailed in every barber's shop to all who went to be shaved. At length the lost Herculaneum and Pompeii were found. Now, the eruption that covered Herculaneum was remarkable from the death of the elder Pliny, so that there could be no mistake about the date. The lava is of the same kind as that from Mount Etna, and the soil the same, and it must have taken as long to accumulate. But on examination it appeared that six other eruptions of lava had passed over it since the one that destroyed the town, and that each of these strata of lava was covered with a regular bed of soil; so that here were seven layers of volcanic matter, with interjacent beds of earthy and vegetable matter, accumulated in what? in 14,000 years? Nay, but in little less than fourteen hundred. The new discovery sunk into contempt. The Bible gained the day. And the words "it is calculated," "it has been estimated," &c., became more suspicious than they had been.

We have only to add, that Moses nowhere tells us how long creation was in taking place. He tells us the state of things "in the beginning;" but his days of creation, eminent men now tell us, are to be understood, not literally as days, but as so many distinct periods of time. During these periods the earth was gradually going through successive stages of preparation for the occupancy of man, as the moderns suppose the moon (chiefly from her having no atmosphere) to be undergoing now. This view falls in with the more enlarged conceptions of geology, and answers to the different formations; so that, amidst all attempts to undermine the divine historic records by alleged long processes in nature, (allowing all to be true,) the Bible is as unimpeached as it ever was, "and it is calculated" becomes a useless collocation of words.—*Chris. Intel.*

Pope's Epistle to the Romans.

All have heard of Paul's Epistle to the Romans, and are acquainted with its general character. One feature of it is peculiarly prominent. It is the writer's earnest desire for the spiritual prosperity of the people, and his unfeigned thankfulness that their faith and holy life were of a character to excite the notice of others. The people were dearly beloved by him, because they had become the followers of Christ, were called to be saints, and he wishes them all grace, appeals to God how incessant he was in his prayers for them, and how anxious he was to have a prosperous journey in his proposed visit to them, that he might impart to them some spiritual gift.

Pius IX., a professed successor of the apostles, is expecting soon to visit Rome, and to the inhabitants he has addressed, in the interval, one or more epistles, the substance of which may be given in few words, as follow: "Dearly beloved Romans, as successor of Peter, and Vicar of Christ, I suppose soon to visit you, that I may have a final settlement with you for your presumption and wicked rebellion in resisting me as a temporal sovereign, and questioning my infallibility. I have deemed it good for your souls, in the meantime, and for my own especial benefit, to employ the compliant troops of my beloved France to pay you a visit, that I might have a more prosperous journey to you. Day and night have I besought the Virgin, in whom I have reposed all my salvation, that my faithful soldiers might be enabled to administer to you a wholesome

discipline. Thanks to Mars, the god of war, they have succeeded; and it is my joy and rejoicing, that your streets have run with blood, that thousands of you have been slain, that widows and orphans have been multiplied, and that you have thus had a small taste of my fatherly displeasure. I had purposed to employ my beloved and devoted Spaniards and Austrians in this mission of love, but I was hindered. Doubtless they would have carried out my paternal purposes more effectually. It has greatly grieved me, my children, that in my absence you have suffered the Bible to circulate among you. In this you are wholly without excuse. It is a most pestilent book, filled with heresy, encouraging the insane efforts of men to secure liberty and civil rights, and flying in the very face of the Papacy.—When I come to you it will be my first care to restore order by banishing this book out of my sacred dominions. I will not tolerate it for a moment. My consecrated priesthood do not meddle with it, and why should you?

"You have violated the sanctity of my holy office of the Inquisition, by exposing what was designed to be private. In this I cannot command you, as you have given heretics occasion to blaspheme. Entrusted with the sword of Peter, that I might wound the flesh for the good of the soul, I have restored the sacred office, and the bones of former heretics being removed, I have ordered the apartments to be prepared for your accommodation, that you may have quiet retirement, and some indispensable discipline to prepare you for another world, as your presence may prove troublesome to me in this.

"When I come to you I will be lenient to all who merely transgress God's law, and shall in no way interfere with your carnal pleasures, for human nature is weak, and must be indulged. On all days except certain saints' days, you may therefore pursue your pleasures; but woe to the sinner who opposes my Pontifical will! This is a crime deserving death here, and purgatorial fires hereafter.

"I promise not to preach to you on my return, (it is an antiquated custom,) but I will take care to confer with you through my trusty cardinals, who will summarily make known to you our sovereign will, and take care of your principal and interest." I am forbidden to trust to human affection; it is a broken reed: I shall therefore hereafter rely on well manufactured bayonets and stilettos. Take heed, my children, of meddling with such edged tools. Be obedient to me, pay punctually your dues, shut your eyes and ears against the admission of dangerous knowledge, pray for the return of those middle ages, when priests had full sway, and be happy.

"Written to the Romans from Gaeta."

The Heavenly Citizen.

"For our conversation is in heaven."—*Phil. 3:20.*

The word conversation is usually taken in Scripture for *conduct*, or *manner of living*. But the original word is elsewhere translated *citizenship*, which seems to express more fully the writer's idea. The declaration of this passage then is, that believers stand in a certain relation to the heavenly world: they are travellers away from their native land; they belong to the New Jerusalem. Let me invite you to a more close consideration of this important privilege.

1. Paul and his companions were *citizens* of heaven. To be a citizen of Rome, in the days of the apostle, was esteemed a high honor, and a most distinguished privilege, for the enjoyment of which, if not a native born, important service had to be rendered, or vast sums to be paid. Travel wheresoever he pleased, he was respected, and guarded, and provided for. It saved Paul's life once: "Take heed what thou doest, for this man is a *Roman citizen*." But this was not his chief ground of confidence: he was the citizen of a nobler kingdom, and while serving his Divine Master in a world of conflict, could claim fellowship with the saints in glory, and rank himself as a member of that blessed fraternity. And this, my brother, is true of you if a child of God,—true of all believers. They are citizens of heaven, detained here in a state of discipline during their minority, but soon to be admitted into their Father's presence, and put in full possession of their glorious inheritance. Being born from above by the regenerating influence of the Holy Ghost, and being made the children of God by adoption, they are no longer strangers and foreigners, but "fellow-citizens with the saints and the household of God." They are younger mem-

bers of the same family to which Abraham, Isaac, and Jacob—the prophets, the apostles, and the martyrs—belong. Christ has but one Church. The Church militant and the Church triumphant are essentially the same, differing only in the degree of perfection and enjoyment. To have such a relationship to heaven is your highest honor, your principal ground of boasting. When the seventy disciples returned to Christ somewhat elated with their success in casting out devils, he checks their joy by declaring, that the power of working miracles is nothing when compared with their being enrolled among the inhabitants of the heavenly world: "Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven."

* * * * *

Macknight proposes to read the passage, "our conversation is *for* heaven." Bearing such a relationship to that country, he knows that a suitable mode of living becomes him. Conscious that he will not be satisfied until he awakes in the perfect likeness of his Saviour, remembering that he is merely detained here for a season, his speech, habits, and principles all witness to the fact that he is one of those peculiar people who are citizens of glory. He acts continually with thoughts directed heavenward, and labors in view of it. On this, as involving the consummation of all his hopes, he has his eye steadily fixed; to this all his exertions tend: every duty he performs, and every spiritual conquest he achieves, although neither is or can be meritorious, brings him nearer to God and glory. By a life of holy obedience, self-denial, and devotedness to his Father, he is ripening for heaven. His Christian practice, notwithstanding temporary hindrances, in the main bears him forward in the march to glory. Sometimes he fears that he may come short of the goal, and miss the prize; but the very thought of failure awakens within him still stronger resolves, and, looking to God for help, he runs with new patience the race set before him in the Gospel.—*Chris. Intel.*

Respite from Punishment Abused.

"But when Pharaoh saw that there was respite, he hardened his heart."—*Ex. 8:15.*

Two plain, unambitious shepherds are found in the presence-chamber of one of the haughtiest of Egypt's kings, with this message from the Sovereign of worlds: "Thus saith the Lord God of Israel, Let my people go, that they may serve me in the wilderness." The oppressor hears the words, and by his reply evinces his arrogance and impiety: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." God condescends to vindicate his majesty, and set forth his claims to homage and obedience. He sends his plagues upon Egypt. The rivers and streams run blood. The fish die, and the stench of putrid carcasses fills the land. The wonder-working rod is again stretched out over stream and river, and the frogs in countless throngs come up into the houses, bedchambers, and beds, into the ovens and kneading-troughs of the Egyptians. The heart of the stubborn ruler appears touched at length. He calls for Moses and Aaron, and *condescends* to solicit their intercession with God, that the affliction may be removed, declaring that when it is done he will cease all opposition to the people's going forth to "do sacrifice unto the Lord." The intercession is made. The frogs are removed. But does Pharaoh remember his promise, and let the people go? Does he show gratitude for the removal of a sore evil, and his sense of the Divine power and mercy by unhesitating obedience? Alas! "When Pharaoh saw that there was respite, he hardened his heart." Just as soon as he feels relief from the pressure of calamity, his former sentiments of contempt for God and for his servants return; and his solemn pledge is shamefully broken. And thus he continued through all the judgments that were sent upon the people: at one time apparently humbled and obedient, while the weight of judgment lay heavy on the land; at another, proud, self-willed, and heaven-defying, when that weight was taken off; until the last vial had been poured out, and the wail of anguish over the first-born slain by the destroying angel rose to the skies, the monarch's lamentations mingling with those of his meanest subjects. And even after the people's departure from Egypt, and another, and what might have been a final respite from calamity had been obtained, Pharaoh hardens his heart still,

and with a folly amounting to infatuation, pursues in hot haste his former bondmen, determined to capture or to slay. He met an awful rebuke for his presumption in the waters of that sea, which became at once the instrument of vengeance on the enemies, and of deliverance to the servants of the Lord.—*Christian Intelligencer.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, OCTOBER 20, 1849.

The Ten-Horned Wild Beast.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

(Continued from our last.)

"And I was standing on the sand of the sea, and saw a wild beast ascending out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of reviling. And the wild beast which I saw, was like a leopard, and his feet were like those of a bear, and his mouth was like the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as it were wounded to death: and his deadly wound was healed: and all the world admired and followed the beast. And they worshipped the dragon, for he gave power to the wild beast: and they worshipped the wild beast, saying, Who is like the wild beast? and who is able to make war with him? And there was given to him a mouth speaking great things and revilings; and power was given to him to make war forty-two months. And he opened his mouth in reviling against God, to revile his name, and his tabernacle, and those who dwell in heaven. And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation. And all, who dwell on the earth, will worship him, whose names are not written in the book of life of the slain Lamb, from the foundation of the world. If any one hath an ear, let him hear. If any one leadeth into captivity, he will go into captivity: if any one killeth with the sword, he must be killed with the sword. Here is the patience and the faith of the saints."—Rev. 13:1-10.

The wild beast here symbolized has a striking similarity to the draconic monster of the preceding chapter, in the number of its heads and horns.

The dragon had, as it were, disappeared from the view of the revelator, and this monster appears to occupy its place, and wields its power. It is first seen emerging from the sea. The former vision had brought us down to the subversion of Imperial Rome by the invasion of the Northern barbarians. The old forms of government had been subverted. The invaders, instead of displacing the original inhabitants, became incorporated with them as "the potter's clay" was mixed with the iron, in the feet of DANIEL's metallic image. The Roman empire had advanced beyond its pure iron state, as symbolized by the legs of the image, and had become mixed with this foreign ingredient. The overturning of previous forms of government had reduced it to a state of anarchy and confusion. This condition of the multitudes, peoples, tongues, and nations which constituted the "fourth kingdom," is appropriately symbolized by the agitated "sea;" as their more peaceful condition is by "waters." The empire had been submerged by this turbulent sea; and out of it the revelator beholds the wild beast emerge. The diadems now, instead of crowning the heads of the beast, as in the draconic state, encircle the horns. Their elevation to this position indicates that a point in chronology is foreshadowed, when the government of the kingdom shall be transferred from those several forms of government symbolized by the "heads," to those symbolized by the "horns."

Of the seven heads of the beast, there has been a great unanimity of interpretation respecting the first six. Says Mr. LORD:—

"The commentators who regard the wild beast as symbolizing the Roman empire, unite generally in exhibiting the forms of government which its first six heads denote as the kingly, consular, dictatorial, decemviral, tribunitial, and imperial; but differ in respect to the seventh."—*Exp. of Apoc.*, p. 394.

Says Mr. ELLIOTT:—

"In explanation, then, of the first six heads, I adopt, with the most entire satisfaction, that generally-received Protestant interpretation, which, following the authoritative statements of Livy and Tacitus, (the latter great historian St. John's own contemporary,) enumerates Kings, Consuls, Dictators, Decemvirs, and Military Tribunes, as the first five con-

stitutional heads of the Roman city and commonwealth; then, as the sixth, the Imperial head, commencing with Octavius, better known as Augustus Caesar."—*Horae Apoc.*, v. 3, p. 99.

We have heretofore given expression to the belief that the seventh head symbolized the decem-regal state of Rome, or the government of the ten kings. Mr. LORD's argument that these, being symbolized by the ten horns, after the diadems have been removed from all the heads, they could not be themselves a head, is sufficiently satisfactory, and we adopt his conclusion, that "its characteristics are found only in CONSTANTINE and his successors. He introduced, by the recognition and adoption of the Christian religion, a new principle into the government, placed his own authority in a degree, and many of the rights of the people, on new grounds, and changed the relations of the throne to every one of his subjects. Idolatry had before been the religion of the state; but he made Christianity an element of the constitution and a basis of power, and wrought thereby at length a revolution in the laws and administration of the empire. It was pre-eminently a political change, and in that relation marked by more important peculiarities than distinguished either of the forms of rule under the other six heads. Though nominally Christian, yet it is justly exhibited as a dragon head; inasmuch as like its predecessor, it usurped the throne of God, demanding a religious homage of itself, and arrogating the right to dictate the faith and worship of its subjects, and because it continued the worship of false deities, and sanctioned it in others."—*Exp. of Apoc.*, pp. 396-7.

Of the seven heads one received a deadly wound, and was healed of it. This Mr. LORD supposes to be the seventh; for this reason:—

"The head receiving the death-wound, was the last, representing Constantine and his successors professing Christianity, and making the Christian religion the religion of the state. The death-wound was the interruption of that succession by the slaughter of all the heirs to the throne who professed the Christian faith, and accession of Julian, an open and zealous pagan, who re-established polytheism, and endeavored to suppress Christianity. The recovery of the head from the wound, was the restoration of the Christian succession in Jovian. The prediction that the Christian succession was to receive a deadly wound by a sword, had a signal fulfilment, on the one hand, in the slaughter of the imperial family by Constantine himself and his son Constantius, and on the other, in their fall in battle and by conspiracy. Crispus, the eldest son of Constantine, Faustina, the mother of his other sons, and Licinius, the son of his sister Flavia, were put to death by Constantine himself. His two brothers, Julius Constantius, and Dalmatius the censor, Optatus, the husband of one of his sisters, Julius Dalmatius Caesar and Hannibalianus, sons of Dalmatius the censor, and five other cousins, were massacred by the order or concurrence of Constantius, immediately on his accession. Of the sons of Constantine who survived him, Constantine the eldest was slain in the year 340, in a civil war with his brother Constans; Constans was assassinated in the year 350 by Magnentius; soon after Nepotianus, a cousin, who usurped the purple at Rome, was put to death; and in 354, Gallus the brother of Julian, when, on the death of Constantius in the year 361, Julian, the apostate, being the only surviving male of the family entitled to the sceptre, and having already been made Caesar by Constantius, and declared Augustus by the army of the west, succeeded to the throne without obstruction. It was thus by the sword that all those of the family were cut off who might naturally have continued the succession of Christian emperors, and the sceptre devolved, from the want of any other eligible candidate, to Julian, who had relapsed to paganism, and immediately after his accession, publicly disavowed Christianity, re-established the worship of idols, and endeavored to render it again the popular and national religion. But his purpose was intercepted by his death in the year 363, after a reign of about eighteen months, and the death-wound of the seventh head healed by the elevation to the throne of Jovian, a Christian, and the continuance thereafter of a line of Christian emperors till the supreme power passed from the Romans to the Goths in the west, and to the Turks at Constantinople."—*Exp. of Apoc.*, pp. 371-2.

There has been great agreement among Protestant writers respecting the ten horns of this beast. The first ten kingdoms which existed in Western Rome. According to MACCHIAVELLI, the historian, (*Hist. of Flor.*, b. 1,) and Bishop LLOYD, an excellent chronologer, (in LOWTH's *Com. of the Prop.*, pp. 381-2,) and Dr. HALES' *Analysis of Chronology*, (v. 2, b. 1, pp. 536-8,) the first ten kingdoms were as follows: 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, in 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483.—(To be continued.)

The Cross and the Crown.

"What therefore God hath joined together, let not man put asunder."—*Matt. 19:6.*

This, though spoken of the sacredness of the marriage relation, is equally applicable to all questions which God has placed in connection with each other; and no sacred themes are more closely connected than the cross and the crown. We cannot hope to wear the saintly diadem, without the cross of CHRIST.

We cannot separate a cause from its effect, means from their end, or an antecedent from its consequent. No more can we disconnect the future glory of the redeemed, and a SAVIOUR's dying love. We have often felt that too little is preached about CHRIST crucified. While eternal life should ever be presented as the end to be attained by those who seek for glory, honor, and immortality; the death and resurrection of CHRIST should never be lost sight of, as the means by which that end is to be effected: for he "was delivered for our offences, and was raised again for our justification."

"The sufferings of CHRIST, and the glory that should follow," were alike "testified beforehand," by "the Spirit of CHRIST, which was in the" prophets, through whom were revealed the things which the angels desired to look into. Do any look forward with joyful anticipation to a glorious inheritance among the saints in light? Let them not forget that CHRIST "bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." For CHRIST "hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." "For inasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, . . . but with the precious blood of CHRIST, as of a lamb without blemish and without spot." "So CHRIST was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

In the preaching of the gospel by the apostles and early Christians, the first and second advents of CHRIST were ever the two prominent themes they loved to dwell upon. They never presented the one to the neglect of the other. These two, like the pillars of HERCULES, are the extreme right and left of the gospel scheme of salvation. Unitedly they exhibit the reward of the righteous, and the means of obtaining that reward. In vain is it to exhibit to a sin-sick soul the city of pearly gates and walls of precious stones, unless he is also shown how he may escape the wrath to come. How may God be just, and the justifier of those who believe in JESUS? It is because we are "justified freely by his grace, through the redemption that is in CHRIST JESUS: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." It was not till PETER had demonstrated "those things which God had before showed by the mouth of all his prophets, that CHRIST should suffer, he hath so fulfilled," that he said to his hearers, "Repent ye, therefore, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD; and he shall send JESUS CHRIST, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Christian friend, you have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time:" but for this you are indebted to the "sprinkling of the blood of Jesus CHRIST;" for God, "according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead."

"JESUS CHRIST, and him crucified," was the great motive power which PAUL presented; and he would fain know nothing save that among those he labored with. But it was to the end that they might "come behind in no gift; waiting for the coming of our Lord JESUS CHRIST: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord JESUS CHRIST." "The preaching of the cross" is "foolishness" only "to them that perish;" "but unto us which are saved it is the power of God." The SAVIOUR himself condescended to show from the Scriptures to the wondering disciples, that he must needs have suffered the things he did, to effect the salvation of men. PAUL saw nothing in which to glory save in the cross of CHRIST; and he delighted to proclaim his "unsearchable riches."

It is the story of the cross, the agony in the garden, and the sufferings which CHRIST endured for us, which alone is adapted to soften the hard and stony heart of sinful man. In all our references to the crown, let us not, then, forget the sufferings by which our salvation has been purchased.

The Last Days of Rome.

(Continued from the Herald of October 6.)

APOCALYPTIC SKETCHES.

The sketches of Rome contained in the book of Revelation are more complicated, in several respects, than those of the book of DANIEL; and although this may require greater care and exactness in their investigation, greater certainty must be the result.—Shall we state the obvious features of the several sketches, in their relation to each other; and then take up each portion separately, so far as may be necessary, to inquire as to the fulfilment, and the bearing of the fulfilment on the last days of Rome?

If the views advanced in this article differ from the views of other highly esteemed writers, in some of the details, (for it will be in the details only, and not in the grand result, that a material difference will be found,) it will not be from a desire to differ, but from a belief that a nearer approximation to the truth is thus attained.

The first historical portrait of Rome, contained in the book of Revelation—the fourth general prophetic sketch—exhibits the state, exclusively, in its changes, and counterchanges, from its attainment of supremacy to its end. This sketch of Rome is contained in the portion which begins with the 12th chapter, and ends, as we think, at the close of the 5th verse of the 14th chapter. The whole portion describes the controlling, worldly power, specially connected with the church, till all dominion is transferred into the hands of CHRIST, and he, with his saints, takes the kingdom. The scene of judgment which marks the transfer, is described particularly in separate portions, in the form of episodes, appendixes, or supplements. Rome is here symbolized as a dragon, the ten-horned beast, the two-horned beast, and the image of the beast. Separately, or together, these control the affairs of the world through the whole period of man's probationary state, after the date of the prophecy, till the Lamb stands on Mount Zion. The entire chain of events thus brought to view—though unhappily interrupted by the division of chapters—harmonizes with what we have learned from DANIEL, on the general history and fate of Rome; only he does not name all these particulars, in the pointing and counterpoising of the imperial fragments which close up the history of that fourth kingdom, as JOHN does.

The predicted announcement which refers to the beast and his image—the symbols of Roman civil power—in the 14th chapter, together with the other announcements in the same chapter, constitute the first episode, or appendix, to the grand historical outline before named. It is a warning to those who are called to choose whether they will pay their homage to God and his authority, as the first message of the series demands, or to that of his enemies, the beast and his image. This announcement is preparatory to the judgment, with which the episode closes, under the imagery of a "harvest."

The portion of the vials in chapter 16 (which, with the 15th, constitutes the second episode,) assigned to the worshippers of the beast and his image, is the beginning of the judgment; the spirits of demons that go forth at their bidding, to the kings of the whole world, give the mustering call which brings these enemies of God into the battle field; and what is said of them in the 19th chapter, the third episode—describes the part they take in the great battle, and the final doom of these great worldly organizations, to be received at the hands of the Judge himself, who is the King of kings and Lord of lords. This terminates the judgment with them.

In the 17th and 18th chapters—an appendix to the first and second episodes (see 14:8, and 16:19)—we have a specific view of Roman power in one of its chief departments: it exhibits the relation of the state, after the division of the empire, to the sorceress and mistress of the world, called Babylon, for whose special interest these elements of the old empire are recombined. Her "judgment" is exhibited in the same portion.

By comparing the 14th verse of chapter 11th with the 20th verse of chapter 19th, it will be seen, that the two-horned beast is also called "the false prophet."

Having thus pointed out some of the most obvious features of the Apocalyptic sketches of Rome, and their relation to each other, we may enter on a more

detailed investigation of the fulfilment of these sketches. But before we attempt to do this a few remarks may be necessary. 1. It may be asked what reasons there are for supposing that all these national symbols—the ten-horned beast, the two-horned beast, the image of the beast, and Babylon—apply to Rome? The answer is, that if any one of them applies to Rome, all of them must be so applied. And if none of them are to be applied to that power, none of the symbols of DANIEL's prophecy apply to Rome; and if this is the fact, then Rome is not the fourth kingdom in the great succession,—Rome is not a particular subject of historical prophecy. But if the fourth kingdom of the great succession exhibited by DANIEL is Rome; and if the fourth beast of Dan. 7th is the symbol of that power, then the ten-horned beast of JOHN must also be Rome—for to that organization is ascribed supreme and universal worldly power (Rev. 12:1-8); and if the ten-horned beast is Rome, the two-horned beast must be; for "he exerciseth all the power of the first beast," i. e., the ten-horned beast. So that either Rome is superseded by another power without the proper limits of her territory—and in that case Rome does not continue to the end, a position that would be against every prophecy on the subject—or else this two-horned beast must be an evolution of Roman power, and of course rises within her limits. And if all these beasts apply to Rome, the image of the beast, which the two-horned beast causes to be made, must also denote another metamorphosis of the same power. The special department of Roman power symbolized by Babylon, will be shown in considering the portions that speak of her.

2. It should be kept in mind, that no one of the forms or departments of Roman power, denoted by these symbols, is absolutely supreme to the exclusion of the others, after the second, third, and so on, commence their agency. The supreme controlling power is found only in the generic body politic, which comprehends all the subdivisions, symbolized by the beast of Dan. 7th; and which continues till destroyed by the burning flame in the judgment scene. It is in the history of these modifications and subdivisions of Roman power that we are to find the indications of its approaching end. These illustrate the *divisions* of the fourth kingdom in the great succession: it is in their combined relation that the *supremacy* is perpetuated. They must be cotemporary for a time prior to the end; they may be co-ordinate: though in noticing the history of any one of the symbolic agents, all the others may be apparently defunct.—They must not be confounded together; nor must the primary body be lost sight of in the development of its secondary form. The woman that sits on the beast is distinct from the beast, although they are intimately connected. The two-horned beast is distinct from the ten-horned beast, although he causes the earth, and them that dwell therein, to worship him. And the image of the beast is distinct from all the rest, although the first beast is the model, and the two-horned beast fashions the image according to that model. Supremacy does not pertain to the woman independently of the beast: it is the attribute of the combination. It does not pertain to the two-horned beast, or the image, to the exclusion of the first beast; for if it does, supremacy could not be truly ascribed to that beast—the generic symbol of the fourth kingdom, under all its changes.

As the ten-horned beast exists cotemporaneously with the two-horned beast, and also with the image of the beast, it must necessarily be the case that neither of them can be so complete as if either of them existed alone. The balance turns, now in favor of one, now in favor of the other, and again returns nearly to an equilibrium. Since they are so interwoven one with another—one sketch making its subject leading and prominent, while the subjects of other sketches become for the time merely incidental—it is not to be expected that either of them can be so clearly exhibited in tracing the fulfilment, as if the form of Roman power symbolized existed alone.—The analytical precision of the interpreter must be equal to the precision with which the symbolic portraits are delineated and grouped in the scenes portrayed. The theatre of their operations is the same territory. They contend for the same commanding position—the central throne—and for its perpetuation. In their opposition to God and his people they are a unit; and at the same time distinct worldly interests, designs, principles, plans, and institutions divide their adherents into distinct organized partisans, according as the aspiring, distracting, revolutionary, or conservative elements agitate and drive this human "sea," on which the winds of heaven, in their wildest fury, are to be loosed in the final storm.—(To be continued.)

Tent Meeting in Brooklyn, N. Y.

(Concluded from our last.)

THE TRUMPETS.—In explaining these, BRO. WEETHEE adopted the interpretation of KEITH, and nearly all the Protestant commentators. In commencing his discourse on the subject, he remarked that many hear the words of CHRIST, as recorded in the gospels, with reverence and deep emotions. Let such remember, that the book on which we are speaking is the Revelation of JESUS CHRIST, which GOD gave unto him, to show unto his servants things which must shortly come to pass. Let none who revere the words of CHRIST turn away with disgust, contempt, or indifference, from this book.

BRO. W. remarked, that there are two classes of trumpets. The first class contains four, and may be called a chain of four links. The first is applied to the times of ALARIC, the second to GENSERIC, the third to ATTILA, and the fourth to ODOACER, A. D. 476. Then follows an angel, proclaiming, "Wo, wo, wo, by reason of the other voices of the trumpet of the three angels which are yet to sound."

At the period following the fourth trumpet, there was a general apprehension of evils coming on the church, as the rise of Anti-Christ was then greatly feared. The man who most earnestly lifted the note of warning was GREGORY, who, when he feared the Head of the Church would arise at Constantinople, declared that whoever should take the name of Universal Bishop would be Anti-Christ. Strange as it may seem, he afterwards assumed that very title.—GREGORY and others, who predicted the coming calamities, seem to be represented by the angel.

The fifth and sixth trumpets form the second class. The fifth is the Saracen trumpet. The Saracens became the promulgators of Mohammedanism in the year 612. The prophetic period of five months applied to the fifth trumpet seems to have been fulfilled between 612 and 762. During that period, Mohammedanism was carried by the sword through a great part of Asia, Africa, and Europe. The locust-horsemen had conquered three thousand cities; they had crossed the straits of Gibraltar, subdued Spain, and crossed the Pyrenees, when their progress was stopped by CHARLES MARTEL.

In 762 the Saracens built the city of Bagdad—or city of Peace,—as the capital of their empire, and thus great and sudden change was effected in the character of those who had, till then, been moving warriors. Two capitals of the Saracenic empire were afterwards added, one in Egypt, and one in Spain. In their career of conquest, they had been governed by one caliph only at a time, which agrees with the expression in Rev. 9:11—"They had a king over them."

It will be seen, that in this application of the 5th trumpet, BRO. WEETHEE differs from BRO. LITCH, making an interval between the 5th and 6th. But in interpreting the 6th trumpet, he adopts substantially the same view, to which we have been accustomed, beginning the time of 391 years and 15 days at the attack on Constantinople, in 1449. It would, therefore, end in 1840.

The seventh trumpet was the topic of a distinct discourse, on Thursday evening. He remarked, that this trumpet is believed by many to usher in a period of great glory to the Church, called the Temporal Millennium. Before combating this view directly, he proceeded to examine other texts, which are supposed to apply to the same period. Having done this, he proceeded directly to the overwhelming evidence that the 7th trumpet introduces the resurrection. The reader will readily see the argument by comparing Matt. 24:31, 1 Thess. 4:13-17, 1 Cor. 15:51, 2 Tim. 4:1, and Rev. 11:15-18.

Having considered these texts, which seemed to fasten conviction irresistibly upon his hearers, that the resurrection is just before us, he remarked, that each of the other trumpets has its executive agent, and so has this. It is the "Trump of God." He will take to himself his great power and reign, and destroy those who destroy, or corrupt, the earth.—The impression made by this discourse seemed to be very deep.

Friday evening, BRO. W. spoke on Rev. 14:6, giving the Missionary aspect of this period. Saturday evening there was no preaching, on account of the storm. The preaching during the day was not very numerously attended, but there was, most of the time, a good interest.

Tuesday morning, BRO. ROBINSON preached on 2 Pet. 3:10-14, and in the afternoon BRO. HIMES spoke on the uses and tendencies of the Advent faith.

Wednesday morning, BRO. N. N. WHITING preached on Luke 21:35—"For as a snare it will come on all those who dwell on the face of the whole earth." The context shows, that the event here

spoken of, which is to come as a snare, is the coming of CHRIST. This earnest warning implies danger, and we must remember that CHRIST never gives needless alarm.

It is a universal propensity of the human heart to inquire into the nature and reason of what is revealed, and this propensity is wrought upon by a spirit from another world, as I believe, and men are thus led to turn away from that which most deeply affects their own salvation.

When NICODEMUS came to JESUS by night, he admitted that he was a teacher sent from GOD; yet, when CHRIST told him of the necessity of being born again, or from above, he still exclaimed, How can these things be? As much as to say, Though the teacher is divine, yet I cannot receive his teachings unless I can comprehend the beginning and the end, and know all about the subject.

All admit that what I have read as my text are the words of CHRIST; but many are ready to say, They do not agree with your expectations, or wishes, respecting the human race, and therefore I do not believe it. Said BRO. W., You may send a child on an errand, telling him to go to a certain place, and there he will meet a friend, to whom he is to deliver a certain message, and receive a package in return. But the child begins to reason in his own mind as to the propriety or reasonableness of what you have said, and concludes that you do not know any more than he does, and therefore he does not go at all. What is SOLOMON's remedy in such a case? The rod and reproof give wisdom.

The deep feelings of the human heart rise against the truth of the text; and there was as much dislike to the truth at the time of CHRIST's first advent. The JEWS had the prophecies foretelling the sufferings of CHRIST;—as a specimen, read the 53d chapter of ISAIAH. But they revolted at the idea of this suffering, and fixed their eye so intently upon the promised glory of their Messiah's reign, that they rejected CHRIST, and thus rejected their own Scriptures which foretold his humiliation. Chemists have a crucible which separates the dross from the pure gold. But the human heart reverses the action of the crucible, and mingles its own corruption with that which GOD gives in purity. In those times, the humble and contrite was found no such difficulty as those did who fainted themselves profound reasoners. But how few they were compared to the great mass, who rejected CHRIST, and perished in the destruction of their city!

A lover of the Jewish nation living two or three hundred years before the time of CHRIST, would doubtless have predicted that all Palestine would have been converted. Knowing that their Messiah was to have all power,—all compassion,—to speak as man never spoke,—to work miracles such as no man ever wrought, and to have most devoted men, who would take their lives in their hand to preach the gospel, they would have expected the whole land would have been filled with light and glory. But how far from this was the reality!

So it was in the time of NOAH. He continued his warning one hundred and twenty years, in obedience to the command of GOD. In this he was a good example for us. Results are never the measure of duty. But then ambitious men were engaged in their schemes of aggrandizement. They could point to the great cities they were building. Philosophers and philanthropists had their schemes for the improvement of society,—for such men have existed in every age; and though they had no confidence in GOD's plan as proclaimed by NOAH, the preacher of righteousness, yet they hoped, by their own wisdom and virtue, to make a very good moral world. They rejected the message of NOAH, and were swept away by the flood.

At CHRIST's first coming, the great obstacle to the reception of the truth, was the tradition of the elders. They regarded the system of truth communicated from heaven as incomplete, and requiring their inventions and traditions to finish it. What the Lord had forgotten to add, they in their wisdom had supplied. In recommending their traditions, they were not deficient in zeal. They would compass sea and land to make one proselyte. But then, they made him two-fold more the child of hell than themselves. Most men who perish in their sins, are not those who deny divine truth. By adding to it the traditions of men, they take away its edge, and thus perish as effectually as if they called this whole book [holding up the Bible] a fable.

I will turn to another scripture on this subject.—[We quote from WHITING's Testament, though he used the common translation.] "For the season will come, when they will not endure wholesome teaching; but, having itching ears, they will heap

up teachers for themselves, suited to their own desires; and they will turn away their ears from the truth, and will turn themselves to fables."

One great difficulty in the way of believing the text, is the fable of a temporal Millennium. Men are not willing to labor on, in obedience to the command of GOD, and they resort to motives of domestic manufacture—motives which the Lord never presented. And though the believers in this doctrine have amused themselves at our frequent reference to passing events, as recorded in the public prints, yet they have unrolled and studied the newspapers too. During the past year, their hopes were raised to the highest point. When the flame of Republicanism burst forth in France, and kindled a blaze at various points in the continent of Europe, and even in old Rome herself,—then, imagining that Republicanism and Christianity were at least twin-sisters, they confidently expected to see all Italy, from the Appenines to the sea, lit up with the flames of heavenly truth:—to see the priesthood, from sub-deacon to archbishop, converted to the truth. But eighteen months have rolled away, and though Republicans have fought with desperate bravery, despotism has triumphed, riveting its chains more tightly than ever; and a deeper gloom settles over the world. What step will they take next? The soul-inspiring theme has been dwelt upon, great orators have repeated the story of the world's conversion, till their hearers, who, like the people of Europe, look up to them as their natural leaders, believe it must be true.

But I am willing to leave the whole subject with you, and all I have said may be set aside, except these words with which I close: "Search the Scriptures daily, to see whether these things are so."

Wednesday afternoon, BRO. C. B. TURNER spoke on 2 Cor. 6:17, 18.

Thursday morning, BRO. COUCH, from WARRIOR, N. H., spoke on 1 John 4:1-3; and in the afternoon, BRO. HIMES deeply interested his audience by a discourse illustrating the characteristics of the three great ages of the religious world,—the Patriarchal, the Jewish, and the Christian,—showing the identity of true religion in each, that its design is, to take out from the world a people for his name. Text—Eph. 2:7.

Friday morning, BRO. BONHAM spoke on Dan. 2:21, 22; and in the afternoon, BRO. C. B. TURNER used Acts 26:6 as the motto of a discourse, in which he most clearly showed that the promises belong to those who are of the faith of ABRAHAM, and that none can claim them on account of their being his children according to the flesh.

Saturday morning, BRO. LENFEST gave a timely and instructive discourse on the duty of persevering patience, found on Jas. 5:7, 8. Having been a sailor, he drew many impressive scenes from sea-faring life; and in the afternoon, BRO. WHITING preached from 1 Cor. 1:19: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." He applied the subject to the learned men, both in this country and in Germany, who reject the simple truths of the Gospel, and follow after fables, or lose all faith in the mazes of skepticism.

Saturday night, there was a gale. The tent was secured, without essential injury, but it could not be comfortably occupied on the Sabbath. This was a severe disappointment to many. We assembled at GRANADA HALL, where the brethren in Brooklyn are accustomed to meet. BRO. HIMES preached. He commenced by remarking, that we ought to enjoy all the good that is left, without spoiling it all by sorrow for what we have lost. He read the 4th chapter of 1st TIMOTHY, and spoke especially on the 8th verse.

In the afternoon we assembled at LYCEUM HALL, a very convenient and commodious place. Although the storm continued, the audience was large. BRO. WEETHEE'S text was Acts 26:6. He referred to DR. COX'S sermon at Pittsfield, and then went on to show that our faith in the resurrection and everlasting kingdom has been the hope of the church from the days of ABRAHAM until now, while it is only about one hundred and fifty years since the presentation of the new hope,—that of the world's conversion. He illustrated his remarks by reference to a chart having two horizontal lines, with perpendicular lines about six inches apart, distinctly marking the thirty-eight centuries from the days of ABRAHAM till now. In their proper places were marked the names of the fathers who have looked for the kingdom, while about a century and a half from the end the Whiopian line was represented as diverging from the old track.

As he spoke of the inadequacy of the efforts of those who believe in the world's conversion, and dwelt on the hope of apostles and martyrs, he was heard with deep feeling.

In the evening he spoke at GRANADA HALL, in continuation of the subject. Arrangements were made for his lectures to be continued Monday, Tuesday, and Wednesday evenings.

N. SOUTHDARD.

Correspondence.

PRESS ONWARD!

Onward! pilgrim, do not loiter,
Swift the moments pass away;
'Neath thy burden do not falter,
Labor while it yet is day.

Onward! with a zeal that burneth,
High and noble, true and strong;
He that to the end endureth,
Then shall sing the conqueror's song.

Onward! with a firm reliance
On that God who saves from sin;
Bid thy foes a strong defiance,
And the victory thou shalt win.

Onward! you've no time for dreaming,
Mere resolves, nor standing still;
Time its rapid course is speeding;
Seek to do thy Master's will.

Onward! though the steep ascending
Makes thy progress hard and slow;
Angel guides, thy steps attending,
Cheer thee greatly as you go.

Onward! pilgrim, do not tremble
At the dangers of the way;
Though a multitude assemble
In a bold and dread array.

Fearing always makes us weaker,
Strips us of our powerful shield,—
Makes us cowards;—but the soldier,
True and faithful, will not yield.

Onward! then, with bold endeavor,
Press thee onward, while you may;
Having Truth and Hope forever
For thy guardians by the way. M. D. W.

PREPARATION FOR THE ADVENT.

There is evidently a danger to which all are exposed, which consists in in regarding the personal advent of Jesus, and the other truths which cluster around it, as the primary ones; while the preparation for those events is looked upon as something of a secondary nature. But this is a sad, if not a fatal, mistake; for it is reversing the order of the inspired Word. We may have been invited by the proclamation which has gone forth, to the marriage-feast; and if we are arrayed in the wedding-garment, and on our way to the place of entertainment, although we may know but little of the exact spot where it is to be celebrated, or the peculiar order of the feast, yet our dress will ensure us an entrance and a seat at the table, and the fellowship of the company, when we reach our destination. But how would our folly appear manifested, when, after having learned from some source, the order and splendor of the entertainment, we should be hurrying forward, our minds excited by the description, and eager to reach the place, too eager to think about the robe that would constitute us as guests!

It is this point that I wish to bring distinctly before the mind. We are told that the New Jerusalem is to be pure and holy, and that there shall in no wise enter into it anything that defileth. The angels will be holy, and the glorious Saviour will be there, who, while on earth, lived without sin. How do we feel, in view of being ushered suddenly into the presence of such a company! Here let us pause, and look the truth steadfastly in the face; no fear that we shall examine it too minutely; but if we are careless, or impatient, under its salutary power, we may lose all. If we are knowing and wilfully harboring and cherishing sin in our bosoms, be it ever so small, or hidden from all but ourselves, there are grounds for apprehension; we lack one great principle, which God intended his people should possess, viz., purity of intention, which is the only thing that can give them confidence towards Him. There must be an internal and abiding consciousness, that the spring of our actions and life is pure, and running parallel with the will of God. Certainly, if there is a preparation to be made in our souls, to fit us for the coming of the heavenly Bridegroom, God has placed it in our power in some way to do so;—he requires no impossibilities.

The question here arises, if this is the case, by what instrumentality is this work of inward purity to be commenced and continued! These are great requirements, and to comply with them, inconceivable exertion on our part is necessary, or the presence of some agent, distinct from that of the mind, who shall possess powers at least commensurate with the task. In this last supposition the truth is contained. That agent is the Holy Spirit. But in order to experience its efficacious power, there is something to be done on our part, which is, the immediate and perfect surrender of the will to the manifested and revealed will of God. There is to be an entire consecration of ourselves upon the holy altar: everything that we have and are must constitute a portion of the sacrifice. Unless we can bring ourselves to this state of submission, and have its truth, as the great requirement of God, clearly portrayed before the eye of the mind, the work of holiness will be imperfect and interrupted. The consecration must be perfect and lasting. The Spirit then commences its office-work of internal deliverance; and so powerful and omnipotent is it in its operations, that sin fades before it, like the morning cloud before the sun. How or when the work is effected, is not known; all that is perceived is the effects which manifest themselves in an increasing and all-pervading purity, commencing in the inmost recesses of the soul, and filling by degrees the whole creature. The exercise of an appropriating faith in the promises of the gospel, which before required a continued struggle, is now easy, and of a

most delightful nature. All that Christ has and is, is claimed, because it is so freely offered. In process of time, we feel ourselves allied to heaven; our thoughts and desires tend towards it, and every breathing of the soul is after God. The coming of Jesus then indeed becomes a blessed hope; not a source of eager restlessness, but of deep and calm joy.

May the Lord bless his dear people, and lead them into all the truth. I. L. WHITING.

HISTORY OF CHRIST.

(Continued from the Herald of Oct. 6.)

Judas, one of the twelve, being filled with an evil spirit, left the rest while they were at the last supper, and went to the chief priests and elders of the people and agreed to betray Jesus into their hands for thirty pieces of silver; thus proving that the love of money is the root of evil. Accordingly, the chief priests and elders gathered together a great multitude of people, with swords and staves, and went to the garden of Gethsemane, guided by Judas, where they found Jesus, with a few of his disciples, just as he had finished his last prayer for them. Judas had previously told the multitude, that he whom they should see kiss would be Jesus, and they were to take him. Just as Jesus had said to his disciples, who had been sleeping through fatigue, "Let us arise and go hence, for he is at hand that doth betray me," Judas approached him and said, "Hail, Master!" and kissed him. Jesus asked them why they had come, and whom they sought. They answered, Jesus of Nazareth. He mildly said, I am he. Immediately they fell to the ground, prostrated by the power of God. He asked them again the same question, and they replied as before. He then gave himself up to them, for he knew that his time was come. They then laid hands on him, bound him, and led him away. Peter, led away by his feelings, drew a sword, and cut off the ear of the servant of the high priest. Jesus rebuked him, and healed the ear.— Said Jesus, Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels. And the disciples all forsook him and fled.

Jesus was led away to Caiphas, the high priest. Peter followed him afar off, and went in and sat down among the servants, wishing to see what would be done with his Master. While there, one of the servants asked him if he was not one of the disciples. He said that he was not. He was asked again, and he again answered no. On stepping out and proceeding to the hall where Jesus was, he was again accosted in the same manner. Immediately he began to curse and swear, and said that he knew not the man. The cock then crew, and Jesus turned and looked on Peter. That looked pierced his heart; for Jesus had told him that he would deny him. Peter went out and wept bitterly.

The accusation brought against Jesus was, sedition and blasphemy, both of which crimes were punishable with death. They tried to bring forward witnesses against him, but could not. At length they procured two false witnesses, who testified they heard him say that he would destroy the temple of God, and build it again in three days. This was not true: what he said was, that he would destroy this temple, meaning his own body, and in three days would raise it again. Jesus made no reply to the accusation.— The men that held Jesus mocked and smote him; and when they had blindfolded him, they struck him on the face, saying, Prophesy who is it that smote thee. Jesus held his peace, for the scripture must be fulfilled which saith, He was despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from him. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken and smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He was oppressed and afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. The high priest said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the living God." Jesus answered, "Thou hast said. Hereafter, thou shalt see the Son of man sitting on the right hand of God, and coming in the clouds of heaven." The high priest said, What need we of further witness? The Scribes and Pharisees said that he was guilty of death.

When the morning had come, for the trial had been going on all night, they sent Jesus to Pontius Pilate, the governor. Judas, when he saw what was being done to Jesus, repented, and went to the chief priests, and threw down the thirty pieces of silver, and said, I have sinned, wherein I have betrayed innocent blood. And he went away and hanged himself. The chief priests took the money that Judas left, and bought with it a potter's field, so that a scripture might be fulfilled.

A. CLAPP.

THE LORD IS COMING.

The Lord is coming! Professed Advent believers, do the tidings bring joy and gladness to thy soul? Is "Amen. Even so, come, Lord Jesus!" the ready response of your heart? Are you ready,—waiting,—watching? Are your loins girded about with truth? Is thy lamp supplied with oil divine, and burning brightly? Where is thy treasure? Where are thy affections? Is your interest in this world, or in the next? In a word, is your heart right with God? I ask not if it was right some years ago; but, Is it right now? Have you testified by your works that you believed with all your heart that the Lord was coming? Or, while thus professing, have you gone on accumulating, and laying up treasure for future years? Say, have you been a consistent be-

ever, and loudly preaching, by precept and example, so that the ungodly around you cannot say that you do not believe what you profess?

The Lord is coming! Careless sinner, tremble. Scoffer, pause and reflect. You have scoffed at us or believing this truth; but it will be soon an awful reality to you. You have laughed at the idea of the saints ascending to meet their Lord; but what will you do when the last one has left the earth, and you are left behind, to meet the wrath of God? Mercy will then have taken her everlasting flight from you. She is now making her last call to you; disregard it but a short time longer, and your doom is irrevocably fixed. Jesus will wait but a little longer for you; seek him while he may be found. You must soon stand alone before God. You will then endeavor to escape from the all-penetrating gaze of the Judge; but you will not be able to avoid it. Your sins will then stand in array against you,—not one blotted out. How dark the catalogue! Listen to the sentence that will be pronounced against you: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

The Lord is coming! Humble saint, you are soon to be exalted. Despised one, you are soon to be honored. Pilgrim and stranger, thy home is near. Soldier, thy warfare is well nigh ended. Child of God, thou art soon to be manifested. Joint-heir with Christ, the kingdom is at hand. The incorruptible and undefiled inheritance is about to be revealed. The new Jerusalem is soon to come down; the earth is to bloom like Eden; the tree of life will soon be here. The robe, the palm, the harp, the crown,—all, all will be thine!

The Lord is coming! Afflicted one, rejoice.— Weeping saint, dry up thy tears. Glory, honor, and immortality are before thee. Lift up thy head and look up, for thy redemption is near. Catch the spirit of the world to come, and feel its power; partake of its joys, and let thy heart be attuned to praise. Lo,

"The morn breaks sweetly o'er thee,
And all its midnight shadows flee;
Tinged are its distant skies with glory,
A beacon light hangs out for thee.
Arise! arise! the light breaks o'er thee,
Thy name is graven on the throne;
Thy home is in that world of glory,
Where thy Redeemer reigns alone."

M. D. WELLCOME.

LETTER FROM J. W. BONHAM.

BRO. HINES:—Since the date of my last, (Milesburg, Pa., Sept. 3d,) I have visited Clearfield, Cirwensville, Shiremanstown, Yardleyville, Philadelphia, and Morrisville. At Clearfield the court-house was obtained, in which I delivered a course of lectures, some of which were well attended.

At Cirwensville I preached twice in the school-house, to attentive audiences.

At Shiremanstown we occupied the meeting-house on the Sabbath, and had good attention and a profitable meeting.

At Yardleyville I met with Brn. Litch, Farrar, and Lanning, and preached in the lecture-room of the Episcopal church. The minister, Rev. C. Wilber, was present, and took part in the service. He intended to preach on the subject the following Sabbath. Much good has resulted from the camp-meeting recently held in this place, and the friends are making arrangements for the immediate erection of a place of worship.

At Philadelphia, I preached twice to Bro. Litch's congregation, and in the school-house at Morrisville. I arrived in New York the 3d instant. The tent-meeting in Brooklyn will doubtless effect much good; but as you have received particulars, it is not necessary for me to say more on this point.

It is my intention to attend the Providence tent-meeting, visit Boston and Salem, return to New York, and make arrangements to return to England, and labor there until Providence and duty may otherwise direct. As I shall leave by the 5th of November, my friends will please write to me in season. My address will be, care of Mrs. Nicholls, No. 70 Chatham-street, New York city.

We have much to encourage us to hold on to our blessed hope. The evidences of the proximity of the last great battle, and the judgment of the great day, are increasing daily. The dark clouds of the approaching storm are gradually rising and spreading over our world's political and moral horizon. The rumbling thunders of the "day of days" are faintly heard, and ere long we shall gaze upon "the King in his beauty." The present is, therefore, a most momentous and eventful period of the world's history. Past events dwindle into insignificance when compared with the dread realities which now exist, and those which will soon burst upon us. Different classes of signs, predicted in the Scriptures, have, and are receiving their accomplishment, and proclaim in trumpet tones, "Behold, the Bridegroom cometh; go ye out to meet him!" Can ye discern the face of the sky, and not discern the signs of the times? Consider how many the changes which we have experienced within the past two years. Statesmen, and those in power, have been perplexed.— Kings have fled from their thrones, the Pope has lost his civil power, the wheels of commerce have been impeded, and men of business have been put to their wits' end. Dr. Croly, in his sermon on the French revolution of 1848, says:—"In England, we yet stand upon firm ground; but before us is a raging sea, with many a stately ship of sovereignty helpless and helpless, reeling in the storm. One fact is terribly clear, that a new course of vast and undefined change is opening before mankind; that all the old powers and safeguards of political society are flung away as obsolete incumbrances; useless as the armor of our forefathers, exposed to the mines and chainshot of our day, that authority is no longer to

rule from thrones, but is to ascend from the populace for the mastery of thrones; that the clamor of the crowd is to be the dictator of rational council, and cabinets are to speak but as the mouthpiece of the multitude." The present state of the world, with our prospect, is very happily described by this writer, which shows the fulfilment of the predictions—"Distrust of nations with perplexity"—"Men's hearts failing them for fear, looking for the things that are coming on the earth"—"In the last days perilous times shall come," &c.

Reader, what think you of these things? From the changes which have recently taken place,—the revolutions and struggles for power, with the misery, bloodshed, and devastation caused to acquire it, do you see any prospect—have you any hope of the world's conversion? Religious society is also dividing, and the heads of ecclesiastical bodies are unable to hold things together; and from the plain testimony of Scripture, we have no authority for expecting a better state of things, but that wickedness will continue to increase, until the world shall be in a condition similar to that in which it was in the days of Noah and Lot; and that this political and religious turmoil will increase and spread, until the voice of the archangel shall usher in the day that shall decide the destinies of all the living and the dead. Then the gloom of night will disappear, the shadows of perplexity will flee away; the day of deliverance for God's children will dawn; the Sun of righteousness will arise, with healing in his wings. He will exterminate the wicked, establish his kingdom, and reign over his saints for ever and ever.

"Lo, he cometh, he cometh! ye children of men, Prepare ye to meet him—lo, he cometh. Amen."

Yours, waiting.

New York, Oct. 9th, 1849.

LETTER FROM B. MORLEY.

BRO. HINES:—After leaving Homer, I visited Sennett, Cayuga county, the place of my nativity.— Nineteen years of the morning of my life were spent there. There also I was born anew, "by the word of God which liveth and abideth forever."— There I witnessed the falling of the stars from heaven, and in 1837 partially espoused the Advent faith. But in the spring of 1843 I fully embraced both the faith and the cross of the gospel, as I had never done before. I then saw that by virtue of my second birth, I could, as a New Testament Jew, establish a valid claim not to a small portion of my little Palestine (Sennett) only, but to the whole earth, made new, and filled with the glory of God. Lo, then, speedily and cheerfully up went my little offering on the altar of the Lord. Ever since I have known two things. 1. That the doctrine of the Advent, honestly received, crucifies us to the world, and the world to us. 2. That a treasure laid up in heaven makes us heavenly-minded: "For where your treasure is, there will your heart be also." Some Adventists would do well to think of those words of Christ when they complain of worldly-mindedness.

I preached one evening on the spot where I learned my A, B, C. There were but few present, the notice being short, and it being the time of the State Fair. There are a few Adventists there. Brn. Page and Robinson are firm in the faith. Some of my former friends received me cordially, others very coolly.— "The Lord reward them according to their works," If we receive not a disciple in the name of a disciple, we cannot have a disciple's reward.

On the morning of the day I left town, I visited the resting-place of the pious dead. It was "on the hill," and it was there—in the plain, old meeting-house, now gone—where I first saw my Lord, and knew him. Yes, when he took away my sins, then were my eyes, ears, mouth, and heart all opened for Christ—to know and make him known. But tongue cannot express what I would say, and I will leave it for another time—the time when my kindred, who there lie entombed, shall awake and sing the praises of our glorious King. About a mile from this spot, so lonely, I stopped at "the gate," where was my father's house. I obtained permission to go into the orchard; but the fruit I sought was not there. I drank from the "old oaken bucket," but I was not at home. Time, and death, and the hand of man had wrought such changes, that I felt myself a pilgrim and a stranger in a land not mine. It was to me like Egypt, but it shall be as the garden of the Lord.

We passed on to Butler, in Wayne county, where reside my sister and her husband. They are looking for the redemption of Israel. There is an Advent church in this place, and they have Elder Baldwin for their pastor. I spoke three times on Sunday to small, but very attentive audiences. The word, I trust, was with power, especially in the evening.— No doubt the congregations would have been larger if previous notice had been given. Bro. Baldwin's health is feeble, and he is not at all times able to preach. One of the leading brethren there was converted from infidelity to Christ under Advent preaching. May they be in earnest to prepare for the marriage of the Lamb, adding to their "faith virtue, (or Christian valor,) knowledge, temperance," &c., thus making their calling and election sure, and finally obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

We came next to the Canandaigua meeting, and thence to Victor. From Victor I went to Geneva, by request of Bro. Burnham, and preached one Sabbath. Last Sabbath I preached in this place, and baptized a young lady, who was much awakened at your meeting held last spring. Some of her friends advised her to join the Baptist church; but after quite a struggle she, of her own free will, took the stand she has. She is a member of Dr. T.'s family, and we believe is one of those who received the word into an honest and good heart. May neither tribula-

tion nor persecution ever wither her good profession of faith. O that many more would obey the Lord in this heavenly ordinance. Christ may be as truly honored and glorified by us in his ordinances as in his word. To many the solemn admonition comes:—“Why tarriest thou? Arise, and be baptized.”

I am much pleased with the “American Vocalist.” It contains the best of music, and many excellent hymns. I am happy to think that so many good old tunes, unmodulated, have found a resting-place in the “Vocalist.” I hope our Advent congregations will procure and use the book in connection with the “Harp.” I think we shall not need, nor want to change, until we take the “harps of God” for the “new song.” In hope of a crown of glory.

Lockport (N. Y.), Oct. 6th, 1849.

LETTER FROM S. I. RONEY.

DEAR BRO. HIMES:—We have visited several places in Massachusetts and Vermont, in our tour to this place. We left the camp-ground at North Wilbraham for Granby, and spent one evening with the little church in that place, to their edification and comfort, and also to our own. From what I could learn, I should think they were doing well.

I next went to North Leverett, and spoke to the tried few in the house of Bro. Everett, by whom I was kindly entertained. On account of the rain, but a few came to hear; these seemed to take fresh courage, and seemed resolved to go on, notwithstanding all opposition. May the Lord preserve and reward them with eternal life.

I next went to Northfield Farms, where I spent the Sabbath. Things there are not in that state that it is desirable they should be. I should judge, that if church order and consistent actions had been observed and adhered to in season, there would be a healthful influence exerted on the community, and a better state of things among themselves.

I left on Monday morning for Townsend, Vt. On my arrival there I found, that in consequence of the removal of Bro. Allen, my appointment had not been given out. So I went to Grafton, and tarried for the night with Bro. Sherwin and family, from whom I learned that they are quite destitute of preaching of the right kind throughout that region. I hope the ministering brethren will remember them, and call and break to them the bread of life.

I then went to the tent-meeting in Hartland, near Woodstock, appointed by Brn. Lyon and Brown.—The meeting was an interesting one. The congregations were rather small at the commencement, but they kept increasing, so that on the Sabbath there was a multitude, who seemed to listen with some degree of interest to the solemn appeals that were made to them. It is hoped that the effect on some minds will be lasting. There were some “lewd fellows” present, who seemed to desire some enjoyment at the expense of the brethren; but their plans were defeated, and no serious injury was done. The “angel of the Lord encamped round about” his people, and they were safe.

I spent one evening with the brethren at Waterbury. I should think they are doing well.

I also tarried one night at Burlington, and spoke to the small number that are still looking for the blessed hope. May the Lord preserve them blameless unto his appearing.

I spent one Sabbath at Alburgh. There are but a few there who are waiting for the consolation of Israel; but I trust that they will endure to the end.

I spent the last Sabbath in the town of my childhood, and was glad to greet once more many old and tried friends. I pray that my visit may be a profitable one.

The brethren in Massena are still blessed with the labors of Bro. Buckley. Elder Walden, I hear, is about leaving this place, not having succeeded in overthrowing the “modern Advent doctrine” so easily as he anticipated. It is hard to fight against God. Let us fight for the truth. Yours, &c.

Massena (N. Y.), Sept. 26th, 1849.

THE ABILITY OF CHRIST TO SAVE.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”—Heb. 7:25.

This text implies that Christ is not able to save all mankind. He said to the Jews: “Ye will not come to me, that ye might have life.” But is he able to save all who do come to God by him? Yes; even to the uttermost, or evermore. Are there no dangers and difficulties in the way? Yes; they are without number. One of the greatest is the fearfulness of his people. How much easier it is to take care of a quiet, confiding child, than of one that is always drawing back from every peculiar object. So the Bible abounds with the command, “Fear not,”—“Fear not, little flock.” But are not these difficulties and dangers so many and so great, as to render it somewhat uncertain, whether Christ will save all who come to God by him? No; because his benevolence is certainly as great as his power. The reason assigned for this great ability is, “seeing he ever liveth to make intercession for them.” For whom? Those who come to God by him.

Now, reader, if you have been troubled with doubts and fears, be sure that you come to God in Christ’s name alone, and commit your soul to him for all coming time, and you cannot be disappointed of salvation. But if you cannot confide your salvation to such an Intercessor,—“in well doing”—you have great reason to fear, that however much you may have built, your foundation is nothing but sand.

“Come, ye sinners, poor and needy, Weak and wounded, sick and sore, Jesus ready stands to save you, Full of pity, joined with power. He is able—he is willing—Doubt no more.”

B. M.

Extracts from Letters.

From Fitchburg (Mass.), Oct. 4th, 1849.

Time is passing away, yet thousands seem to heed it not; it passes like a shadow, bearing on its bosom millions of beings to eternity, indifferent to their eternal interests. How momentous are the changes time is producing! The human race is passing so swiftly that they catch but a passing glimpse of the beauties of nature. The notes of joy burst upon the ear, and for a moment produce a lively sensation within the breast, but are soon left to die away in the dim distance of the past, while the ear lingers to catch the last gentle murmur of the sound. Generation after generation passes in quick succession, with scarcely time to reflect on its destiny. They are launched away into the misty gulf of eternity, which flows on forever with no returning current to bear the mariner back to the shores of time. This earth is undergoing perpetual changes; nothing is permanent; every material organization bears the impress of decay; the pleasures of earth cheer and delight for a moment, but like a dream they vanish away, or like the momentary blaze of a meteor, which is soon extinguished, and scarcely a trace of its existence can be found; and even life itself is compared to a vapor, which appears for a little season, and then vanishes away.—To-day we may look upon the form of a friend, whose cheeks bear the crimson hue, and whose heart is beating high in anticipation of future happiness: to-morrow we may see the form of that friend lay cold in death, and those cheeks turned to palest white, and all the energies of reason and thought paralyzed by death. Our hearts are then made sad, and we begin to inquire within ourselves, Shall these once active limbs lay cold in death, and never be re-animated? Shall our hopes be blasted, and our thoughts perish? Are we come into existence to open our eyes to gaze but for a moment upon the beauties and glories of a few of God’s works, and then sink in sleep? If so, we might well cling to life with an unyielding grasp, and start back with dread when we see time bearing us swiftly away from life and light to the dismal gulf of nonentity. But, thanks be to God, the Christian can rejoice, even in the body of dissolving nature, knowing that if a man die he shall live again, and have a tangible existence in the kingdom of God, if he has a part in him who is the resurrection and the life. It is cheering to think of that kingdom as near at hand, when all saints shall be gathered to enjoy that inheritance promised to Abraham. May God grant that we may improve time as it passes, so as to meet his approbation, and at his coming be saved for his name’s sake.

S. N. TOLMAN.

From Salem (N. Y.), Oct. 6th, 1849.

DEAR BRO. HIMES:—For the encouragement of my brethren to visit new fields, and proclaim the last great message, I will say a few words in relation to our tent meeting at Cambridge, N. Y. This being a field in which the doctrine of the Advent had not been preached (except three sermons given by myself last spring), there were only three individuals in the entire region, when we pitched our tent, who were looking for speedy redemption. But we commenced our work in the strength of God. Multitudes came out to hear, and listened with deep interest to the great and glorious truths that were presented. It was heart-cheering and reviving to see the tears roll down the cheeks of many, and to hear them, at the close of the services, declare that what they had heard was in perfect harmony with the Bible, and that we had been misrepresented.

On Sabbath morning, we proceeded to the water-side, where I had the opportunity of immersing our beloved Bro. Anson Smith, of Sandgate, Vt., who had been a member of the Congregational church about thirty years. At the close of the sermon in the afternoon, he was set apart to the work of preaching the gospel of the kingdom at hand, by the laying on of hands, in the presence of a congregation of some 1500 persons, who had listened with deep interest to a discourse by the writer, on Dan. 12:1.

We had the best of order and attention; and if some efficient brother could go to Cambridge and vicinity, a company might be raised up, that would be prepared to stand amid the splendors of the last, awful day.

Yours in tribulation, waiting for immortality at the coming of Jesus.

R. V. LYON.

From New Durham Bridge (N. H.), Oct. 1st, 1849.

DEAR BRO. HIMES:—I had the pleasure last Sabbath of visiting and preaching in the new church that has been recently erected in the pleasant village of Essex. The day was rainy, and but few were out in the morning; but in the afternoon it broke away, and the house was crowded to overflowing. I did not know but I should have to encounter much prejudice, owing to the debate that I had there with Mr. Baker, but found it otherwise. The people paid the best of attention to the word preached, and at the close pressed me hard to return and give them a series of discourses, which I promised to do, when the providence of God should direct. I see plainly that there is but a shade of difference between the arguments of a Baptist opponent and a Universalist, when they take the spiritualizing view of the Scriptures. They each make Christ’s coming to take place at the Pentecost, at death, and at the destruction of Jerusalem. The Quaker, on the same principle, makes the second advent of Christ at conversion; the Shaker in Ann Lee; and the shut-door spiritualists on the “tenth day of the seventh month,” 1844.

Brn. Elam and Eustis Burnham are doing well for Essex. Their house is paid for, and they have about two hundred dollars in the hands of the proprietors.

On my way to this place I called on Bro. J. Lear, of Lawrence, who, with his beloved companion, is looking for that blessed “inheritance, reserved for the

saints in light.” They are at present much afflicted by the loss of a beloved son, but they sorrow not as those who have no hope. I also called on Deacon Stacy, of Exeter, whose sons have been noticed in the “Herald.” I found them in tears. Death had entered their dwelling, and there lay before me their youngest son, of two years old, in the coffin. While their eldest daughter lay sick with slow fever, and hardly expected to live. But God is overruling it for good. As Sister Stacy remarked, “It has been a hard lesson, but I hope I may profit by it, to live more with an eye to the coming Saviour, and the resurrection of the just at the great day.” Yours, waiting for the kingdom. I. R. GATES.

From Slaterville (N. Y.), Oct. 30th, 1849.

DEAR BRO. :—Through Divine permission, your unworthy brother would cast a mite to sustain the cause of our blessed Master, in diffusing light and knowledge, in these days of darkness and ignorance, on the all-important subject of impending judgment, which a long time has lingered, whilst the long-suffering of God waits for the sealing angel to do his work. And, dear brother, I rejoice to know that my Redeemer yet lives to make intercession for sinners, and our labor is not in vain in the Lord, for I can, with Paul, say, I am not ashamed of the gospel of Christ, for it does prove the power of God unto salvation to some here who have lately believed and confessed unto salvation. Yes, and many more are almost persuaded to become such as we are, except the name of Adventists. I verily believe the Lord is about fulfilling his promise by Malachi, in the spirit of Elijah the prophet, to prepare his children for that change of mortality to immortality, at the sound of the last trump—as Paul says, “We shall not all sleep,” that is, die. Yes, dear brother, I feel more and more prompted to work while the day of grace lasts; for the signs of the times portend that the night cometh. Soon, very soon, our work will be done; and unless those who are called to work in the Lord’s vineyard are diligent in their Master’s business, they will not receive the plaudit of good and faithful servants, and enter into the joys of their Lord at his coming. Yours, in hope,

R. W. MIDDOUGH.

From Kingston (Mass.), Sept. 27th, 1849.

BRO. HIMES:—I think I appreciate in some degree the worth and excellence of the “Advent Herald,” which comes as a faithful monitor to animate and encourage the people of God to hope to the end. It contains an amount of instruction of the highest order, and is a kind of library in itself, for which I would cheerfully toil by the midnight lamp rather than be deprived of. It affords me pleasure to hear so often from the faithful friends of God, who are scattered in different climes, publishing the glad tidings of the kingdom; for whom I offer prayer, and whom I esteem very highly in love for their works’ sake.

The great truth that the Lord Jesus Christ will soon come to me, to judge the quick and the dead, execute the righteous and unchangeable decree of God, which seals the final, everlasting destiny of all men in happiness or woe, is a subject of overwhelming interest, which, with the preparation to meet the event in peace, (holiness of heart,) is of the highest and most solemn importance, and with me, for several years, has been paramount to every other consideration in this world. “Without holiness no man shall see the Lord.”

Where I have been teaching the past year, (Rye, N. H.,) the Adventists are united in the faith and worship of God, looking for Jesus and the resurrection. They yet remember your laboring the Lord while with them. I have enjoyed very many happy and refreshing seasons there. I hope to meet them all in the kingdom of God. My faith is established that the Lord is at hand. Yours, &c.,

OLIVER D. EASTMAN.

Waterbury (Vt.), Sept. 1st, 1849.

J. V. HIMES—DEAR SIR:—I am pleased with your general course. I have often thought of the difficult position in which you are placed, and have almost wondered how you could sustain the “Herald” amidst so many conflicting opinions and so much of poor, unsanctified human nature, as is brought to bear upon all who are public servants in these last days. Emphatically we may say that mankind are lovers of self more than lovers of God. Almost all who profess any Christianity here profess to be Adventists, and by their actions and their pretensions have some sectarian or selfish object in view, either to draw away the faithful watchman and follower of our Lord Jesus, or to obtain fellowship with the believers of this despised people who have so long looked and so anxiously expected and desired the coming of our Lord Jesus Christ. The cause in which you are engaged has from the commencement with me been a theme of great interest and delight. By this I mean the coming of Christ. But many influences have been brought to bear upon my mind, and many circumstances in which I have been placed have rendered it difficult for me to attend upon the means of grace which most of our brethren here are blessed with. Notwithstanding, I can, with all who have been tried, if I know my own heart, rejoice in the hope of being made immortal at the appearing of our Lord, and am looking with delight forward to the blessed period when the true Israel of God shall be gathered—not to Palestine, but to the inheritance of the saints upon the new earth, “where nothing shall offend in all God’s holy mountain.” To me the political and religious aspect of the world afford some encouragement that Jesus is near, even at the doors. Yes, sir, it does seem as though we ought to know, when we see these things that daily pass, that he is near, even at the doors. Yours, in haste,

CHAS. C. ARMS.

From Philadelphia (Pa.), Oct. 2d, 1849.

DEAR BRO. HIMES:—In my last I spoke of our expectations of an interesting meeting in Yardleyville, at our camp. We were not disappointed in those expectations. The meeting began on Sept. 23d, and continued one week. We had but five tents on the ground, and of course depended mostly on the people of the vicinity for an audience. The attendance was good, and the interest manifested in the meeting was encouraging. There had never been an Advent meeting in the place until about six weeks before the camp-meeting began; Brn. Farrar and Laning had held three meetings during that period, and created a desire to hear more. The meeting was held in a small grove connected with the canal-boat yard of Messrs. Yardley & Wertz, who kindly gave us the use of the ground, and gratuitously seated and fitted it for our use, and gave us every accommodation we needed. May the Lord reward them at the resurrection of the just. Deep conviction fastened on many minds, not of the truth of our doctrine alone, but also of their own need of a preparation to see the Lord. Several have since found peace. We were favored with the assistance of Brn. C. B. Turner and Halip. At the close the rector of the Protestant Episcopal church, Bro. Wilteberger, offered us the use of his lecture-room for our meetings, where we have since held them. He is a firm Adventist. The friends have commenced a subscription for a chapel, with encouraging prospects of success.

J. LITCH.

From Jamaica (Vt.), Sept. 22d, 1849.

DEAR BRO. HIMES:—Although the tone of nearly all our reports of meetings has been similar to this, yet it is no exaggeration to say that our meeting at Hebron was of the most interesting character. Although Brn. Maynard and Stoddard were the only persons in that place who were at all interested in the truth as we hold it, the gathering was the largest that we have had. And as seems to be the manner of the New York people, the very best attention was given, and the most perfect order prevailed, though the subject was to many of the people entirely new. The congregation sometimes remained entirely quiet for two and a half hours together, and listened to the arguments which we had to offer, while many of the people were obliged to stand up. A number of ministers, of different denominations, attended constantly. They were very cordial, and confessed, as did the entire community, that hydra-tongued report had misrepresented us and our faith. A general good impression was left. To God be all the glory, for he was with us. Bro. Bosworth was with us, and aided us very materially in our labors. In conclusion, let me say to my brethren in the ministry, While the last sands of time are falling out, let us be up and doing. There are preachers enough, and the people are anxious to hear the reasons of our hope. Many will embrace the truth, and our duty to the world will be performed.

A. BROWN.

From Schenectady (N. Y.), Oct. 23d, 1849.

DEAR BRO. HIMES:—I prize the “Herald” very highly, and hail its coming weekly with joy, and have thus rejoiced at its appearing since ‘42, when I first began to compare its contents with the prophecies of the Lord, and drawing from it much comfort and consolation. I hope it may be continued as long as it may be needed, and I pray God that he will grant you and your associates that needful grace and supply of strength and boldness that your arduous work so much requires, as Adventists, I believe, are right according to the Bible. The vision only taries, and that tarrying-time will soon run by, and the Bridegroom appear: O, may we all be prepared before the Son of man shall appear. While we are here, what we do must be done quickly, for the world will soon sink to ruin. Yours, in the hope of soon seeing the King in glory,

W. M. B. SCHERMERHORN.

From Salisbury (N. H.), Oct. 7th, 1849.

BRO. HIMES:—My prayer is, still keep me from the error of the wicked; let my company be found among those who are looking for, loving, and expecting the second personal speedy coming of Jesus. Yes, my brethren, in me you shall find one who, with the assistance of my blessed Master, am determined to be ready when he comes. It is with gratitude to him my heart overflows, when I recount his mercies and his goodness in causing me to hear the sound of his coming again, which caused me to examine my own heart, and pray for forgiveness of my sins, for him to make me know the truth, and to give me the inward witness of sins forgiven through his all-atoning blood. Then, brethren, I loved the coming of Jesus, and the company of my Advent brethren. Since that I have

“Fought through many a battle sore,
And stand yet ready to fight through more.”

Yours, in love, THOMAS FOOTE.

Brackett’s Bridge (N. Y.), Oct. 18th, 1849.

BRO. HIMES:—I am happy to say we are well. I am about to locate my family at Seneca Falls, N. Y., and shall start with them for that place next Thursday, if God permits. If we are permitted to sojourn there for a little season, our earnest prayer is, that it may be for the advancement of the precious cause of our coming Saviour.

On my way from the Victor tent-meeting to this place, I called for one night on the friends at Geneva, had a very refreshing meeting with them, baptized seven happy believers, and was greatly encouraged to prosecute the work of this ministry, till the Chief Shepherd shall call us home. Our ministering brethren, East and West, will, I trust, remember Geneva. Yours, in haste, G. W. BURNHAM.

Foreign News.

The steamship *Caledonia* arrived at this port on Friday, October 12th, bringing English papers up to the 29th ult.

England.—The mortality from cholera has further declined. The deaths from all causes in the London districts for the weeks of September ending the 22d were 3160, 2842, and 1981. Thus the cholera deaths decreased from 2026, 1682, to 839 in the same period. The deaths from cholera, which were at the beginning of the month 400 daily, fell on the 19th to 110, and declined on the 26th to 102. On the 27th the further satisfactory report appeared, showing the much greater diminution to 79 for all London, 331, for all England, and 57 for Scotland; the cases of diarrhoea being 174. This is the most satisfactory return which has appeared since the first outbreak of the disorder. In Liverpool the disappearance of the disease has been equally signal.

It has been placed beyond a doubt by the laborious experiments of Dr. Brittan, and Mr. Swayne, of Bristol, that certain organisms, in very great numbers, exist in the alvine dejections or rice evacuations of persons who have died from cholera; the existence of these organisms has been proved incontrovertibly, and that in no instance do they exist except in the cases described of cholera. This led to further investigation, and it has now been established that similar organisms exist in places affected with cholera, and especially in the foul water of cholera districts; and that these organisms, which are proved to be of the fungus tribe, are assumed to be the cause of malignant cholera, by being taken into the body in the act of swallowing. The new organisms are said to be only developed in the human intestines, and there cause the peculiar flux which is characteristic of malignant cholera. A variety of very strong proofs are adduced to substantiate these allegations, the organisms having been seen by almost the whole scientific world in London and Bristol.

The evidence of these singular discoveries is now before the College of Physicians, and will be shortly published. Already the genius of invention is at work to devise schemes to destroy in embryo these minute but pestilent enemies of the human race.—The medical men are sanguine that if the poison generated in the bodies of infected persons can be counteracted after it has been expelled, the first grand step will have been taken towards extinguishing the disease. Indeed, if the facts here set forth are fully proved, little doubt can be entertained but chemical agents will be found to destroy this numerous fungoid tribe with unerring certainty.

Ireland.—The Irish papers teem with accounts of the corn plunder movement, each instance furnishing some deplorable illustration of the laxity of all moral feeling on the part of the tenantry, or of the sharp practice of the landlord in aiming at all hazards to secure his arrears on his rent.

France.—France enjoys a perfect tranquillity, and there is no prospect at present of another political agitation. Indeed public opinion is apparently becoming more and more averse to revolutions, in proportion as the increase of trade and commerce exhibits the advantages of internal tranquillity.

The Roman question and the condition of the finances will form the two chief subjects for discussion in the Assembly. A French loan for 200 millions (about eight millions sterling) is again spoken of as the only last resource of the Minister; and as Austria is now in the market for a loan of about five million sterling, besides Piedmont, Tuscany, and Naples, for smaller sums, it seems a case of considerable difficulty to conclude any negotiation unless upon highly disadvantageous terms.

The Patrie gives, semi-officially, the news of the Sultan's refusal to deliver up the Hungarian refugees, and adds that it may lead to serious complications. Couriers were at once despatched from Paris to the Northern Courts.

The only subject of conversation in the political circles of Paris is the manifesto of the Pope. It may be remarked as singular, though not altogether unexpected, that throughout the whole of this manifesto the name of France nowhere occurs, though she has played so prominent a part in restoring the Sovereign Pontiff to his temporal Government.—This studied omission has grievously wounded the pride of that country, and is certainly not calculated to heal the differences so long existing between the two nations.

Spain.—The news from Spain is scanty. Some few skirmishes have taken place in Morocco, in the neighborhood of Melilla, but they seem to be of a desultory character.

Poland.—A great many Polish exiles meditate crossing the Atlantic, with the design of establishing Polish colonies in the United States.

Austria and Hungary.—Nothing has transpired since the last account in relation to the resolution of the Porte not to yield up the Hungarian refugees to the demands of Austria and Russia, except that a Russian officer of high rank has arrived at Constantinople to demand their extradition. There is no doubt that the chief leaders are still at Widdin, in Wallachia, and the probability is, that as soon as the requisite facilities can be furnished to get them out of the Turkish dominions, that they will be allowed to go where they please.

The latest intelligence from Vienna extends to the 22d Sept., inclusively, at which date Comorn had not surrendered, and nothing of any importance appears to have occurred around that fortress. It was, however, reported that the Hungarians had made a sally on the 13th, had obtained some slight advantage over the imperial troops, and had captur-

ed some scaling ladders. The terms proposed by two deputies sent by the garrison to Acs were understood to have been rejected.

A frightful and unavailing loss of life must attend either a prolonged resistance or a final bombardment; the probabilities are, that among those who persist in the resistance are to be found men who are hopeless and reckless of their lives, and that their influence protracts an unavailing defence.

Nothing definite has yet been arranged with regard to Hungary; but from the schemes of arrangement thrown out apparently as feelers, there does not appear any insurmountable difficulty in the way of a final pacification, upon the basis of a complete union with Austria, Hungary retaining her old institutions for her future provincial administration.

The Emperor of Russia has returned to St. Petersburg, and his troops are gradually withdrawing within the Russian frontiers; and at present we see no indication of any desire of pushing those frontiers beyond their present limits.

The Austrian troops in the Papal States are to be increased.

It was reported that Bem had died of his wounds in Wallachia.

Italy.—Rome.—From Rome the news is most unsatisfactory. The Papal Government continues to exclude, from office all those who had favored the Republicans. The promotions made by Durando and his colleagues are made void, and 120 officers who submitted to Gen. Oudinot are dismissed. It is evident that the cardinals rely upon the Austrians and Neapolitans to revive and perpetuate the old state of things; further deceiving themselves by the hopes that M. Falloux and his party will have influence sufficient in France, to maintain the ancient Papal power in its integrity.

Accounts from Rome are to the 18th. Two regiments of French cavalry had just entered the city. The three regiments left at Civita Castellana had no intention of advancing. The Spanish troops, to the number of 4000, were at Porto d'Anzio. The corps of gend'armes through the Pontifical States is abolished, and a new political force constituted, called Pontifical velites.

The Pope remains at Portici. He has issued a manifesto, which gives great offence to the French, from its not making particular mention of the French power. He institutes a Council of State, authorized to give opinions and to consult. A Council of State is also authorized for the finances, to examine proposed measures of taxation; the members to be selected by the Pope from lists furnished by the Provincial Councils. The institution of the Provincial Councils is confirmed; the members are to be chosen by the Pope also from lists prepared by the Communal Councils. The franchises of municipal administrators are to be enlarged, and the councillors chosen by electors paying a certain amount of taxes. A commission will examine into the law courts. An amnesty is granted, with some exclusions.

At Rome the concessions were considered by the people of Rome to be so niggardly, that the greatest discontent was manifested as soon as they became generally known. The proclamations were torn down from the walls, and the populace vented forth their denunciations in the strongest terms of ridicule and disgust. As for the amnesty, no language could convey the deep feelings of animosity and regret with which it was contemplated.

The Constitutional says that the Russian Government have offered to the Pope a loan of 5,000,000 francs, guaranteed by the King of Naples, to be repaid by annuities bearing interest of 2 1-2 per cent. only.

Turkey.—A few days ago, an Italian merchant vessel, with a number of Roman and other refugees, encountered an Austrian brig in the Dardanelles. It seems that one vessel ran foul of the other in making opposite tacks. Some words of altercation arose, which ended in a regular naval engagement. The Austrians were getting the worst of the conflict, when a Russian man-of-war schooner hove in sight, and the Italians looking on her as an ally of the enemy, sheered off. The Italian vessel is now in port, but the refugees have not been allowed to land.

The Ionian Islands.—The *Osservatore Triestino* states that the insurrection in the Ionian Islands is to be regarded as completely quelled, in consequence of the energetic measures employed. A small band of about forty insurgents have fled to the mountains, where, however, they must soon surrender to the soldiery surrounding them. Several executions by martial law have already taken place, to be soon followed by others.

TORNADO IN NEW JERSEY.—A terrible and devastating tornado passed over the upper part of Cape May county on Thursday morning last, about 5 o'clock. It first struck a new two story house belonging to Willis Godfrey, in which were his wife and two children. It carried every part of it away, dashing it into fragments, and but slightly injuring Mrs. G. or her children. A new story and a half house, in which were the wife of Jones Corson, lately married, and her sister, both in one bed; it was entirely demolished. Mrs. Corson was found dead in the limbs of a large oak tree that was blown down, some forty yards from the site of the house. But little hopes are entertained of the recovery of her sister, who was terribly mutilated. From this point it passed onward, carrying fences, trees, &c., before it at a breadth of forty yards, a quarter of a mile further, where it encountered a large two story house, in which were the widow of Daniel Young, her daughter, and three others. This house met a better fate than those above mentioned, yet the in-

mates received but slight injury. From this point it upset some small buildings, and threw others off the blocks until it reached Great Egg Harbor Bay, near Beesley's Point, no doubt making a magnificent water spout in its passage over the water.

THE ADVENT HERALD.

BOSTON, OCTOBER 20, 1849.

SEQUEL TO AN "INTERESTING INCIDENT."—Our readers will remember an article in the *Herald* of Oct. 6th, from the *Bangor Whig*, giving an account of the apparent death of a little girl, of her return to life, her relation of what she had seen during her trance, and her prediction that her "aunt LYNCH" would be there "tomorrow," and that on Sunday, at 4 P. M., she should go back again. The *Whig* of the 12th inst. relates the following sequel to this affair:

"Although at the time of the seeming death of this child it was not supposed that her aunt Lynch was dangerously ill, she not having the cholera, but attacked with dysentery, but she died the next day, as stated."

"On Sunday afternoon, Mr. Daniel Warren, a very worthy, religious man, who has been much among the cholera patients, and, perhaps, a little moved by curiosity, called to see the little girl, and addressing her cheerfully, told her that she appeared better, and would soon be well, and get out in a day or two."

"But I'm going to mother again at four o'clock," she quietly and softly said.

"When to-morrow?"

"Mr. Warren endeavored to turn her attention to hopeful prospects of recovery; but the little sufferer was fast sinking away; the death rattle was heard, and she soon ceased to breathe, her pulse stopped, and the fixness of death was impressed upon her beautiful countenance. She was dead. Mr. Warren looked at the town clock, in the distance, from the window, for there was no clock in the house, and it was four o'clock!"

"A voice patterning upon the singular coincidences in this case, and about half hour past, a new sign of life appeared, and again the sweet spirit of the girl returned. She asked for water, and said she was tired, and sank away into a quiet sleep."

"Since then she has been gradually recovering, but her older sister, who watched her so tenderly, and who would so willingly have accompanied her to live with her blessed mother in heaven, was the next day taken with the cholera, and the following day died and was buried."

"Such are the simple facts in the case, which we leave for the present without comment, or attempted explanation."

TO CORRESPONDENTS.—L. S. L.—As we go over those portions of Revelation to which you make reference, we think you will see that England, one of the horns of the beast, cannot be the woman sitting on the beast. A multiplicity of opinions on any point, not sustained by convincing arguments, only serve to destroy the confidence of readers in any exposition.

"Dow's Notary Public & City Trade List."—We have received a paper with the above title, adapted to the wants of travellers, and business men generally. As an advertising medium, and a general intelligencer, it appears well adapted for the purposes which it is designed to subserve. If perseverance and energy can command success, friend Dow will certainly achieve it. It is published at No. 11 Cornhill, Boston.

"The Agriculturist's Guide and Almanac for 1850. New York: G. ST. JOHN, 140 Fulton-street. Rochester: J. G. REED & CO., State-street."

This Almanac and Guide, in addition to the usual Calendar pages, contains a mass of valuable information, for the farmer, horticulturist, &c., respecting the rearing of animals, fruits, grains, &c.

The Ecclesiastical Reformer, printed at Harrodsburg, Ky., needs reforming in one particular: it has — a long original article from the pen of the editor of the *Advent Herald*, entitled, "The Reformation of Luther," continued in three numbers of the *Reformer*, without any indication of its origin.

The American Vocalist.—Our friends will see an advertisement of this work on the next col. We have just received a copy of the new edition, with an addition of one hundred and fifty new tunes. We highly commend the work.

CHEAP CASH BOOK-STORE, 140 Fulton-street, New York.—Bro. B. G. ST. JOHN has opened a bookstore as above, where he keeps a general assortment of useful books, at wholesale and retail. Our friends will give him a call. He will also keep an assortment of Advent publications.

BRO. TRACY, our faithful agent in New York city, resides at 75 Delancey-street. Friends can obtain the *Herald*, *Children's Herald*, and Advent publications generally, of him, as usual.

At a meeting of the Presbyterian church in Scotland, held recently, a resolution disapproving of reading discourses from the pulpit of that church, was carried by a considerable majority.

We have now a good supply at the office of *Harps and Testaments*. Also *Litch's Restitution*, and *WEETHEE's Armageddon*.

The Tent Meeting in Providence has been going on successfully for one week, and will continue over next Sunday.

The greater the difficulty, the more glory is there in surmounting it.

BUSINESS NOTES.

I. C. Wellcome, \$5—Sent Testaments the 11th. Could not find the name of Townsend on the list for C. A. H. at Hallowell.

L. F. Allen—Sent.

R. Hutchinson—We find no "Sutton Flat," or "Dr. Cutler," on our books: we have therefore only charged you, and credit for J. Taylor \$2 to 482, and Elder D. \$1 to 430.

F. P. Learned—Sent the books to you by number of the Herald to New York.

G. Needham—Bro. H. L. S., of A., N. Y., wishes you to give through the Herald the sermon you preached at Hallowell, from "If children, then heirs," &c.

T. M. Preble—Sent books before receipt of last letter.

S. M. Woolam—The money you refer to was received, and paid to No. 438.

L. Oster—We cannot find the name of Nancy Johnson on our books, and so credit the \$1 you sent by Bro. Bonham to you.

Sent packages to—W. Busby, 1, B. Shipman, J. C. Bywater, H. L. Hastings, Dr. F. B. Hahn, J. Kelsey, Jr., and L. B. Payson, the 12th inst.; to Wm. Johnson, and A. S. Himes, the 13th; L. Kimball, H. Buckley, D. Campbell, E. H. Adams, Wm. H. Ghoslin, the 17th.

H. H. Sedgwick, \$1—Sent you all but the "Hope"; The balance paid to No. 432.

J. G. White, \$5—Sent by mail in separate packages.

TO SEND THE "HERALD" TO THE POOR.

Wm. B. Schermerhorn - - - - - \$00

Mrs. H. Zarboe - - - - - \$00

L. F. Allen - - - - - \$00

5. THAT BLESSED HOPE—\$1 per hundred, single - - - 1 12

APPOINTMENTS.

Bro. Hale may be expected to preach at Newburyport Sunday, the 21st, and at South Reading Sunday, the 28th.

Bro. F. H. Berick will preach in Marlboro' Sunday, Oct. 21st.

Bro. W. S. Campbell will preach at Square Pond, Sunday, Oct. 21st; Willington, 23d; Warehouse Point, 23d; Bristol, 24th; Plymouth, 25th; evenings; New Britain, Sunday, 26th; Thompsonville, 29th, evening.

Elder W. Ingrie will preach at Troy, N. Y., Sunday, Oct. 28th; Albany, Nov. 4th; Harwick, Otsego county, 11th; Esperance, 15th.

Bro. J. Pearson, Jr. will preach in the Brackett-street ward-room, Portland, Me., Sabbath, Oct. 21st.

Bro. H. H. Gross will preach in Greenfield Centre, Saratoga co., N. Y., in the Baptist meeting-house, Sabbath, Oct. 21; Jamesville, Sabbath, 28th. Post-office address, 11 Oct. 16th, New York city; afterwards, till further notice, Balston Spa, N. Y.

Bro. S. I. Roney will preach at Northfield Farms, Sabbath, Oct. 21st; Granby, 25th; J. J. Buck, Sabbath, 28th.

I wish you would say through your paper, that I will meet with the brethren as follows:—Saratoga Springs, N. Y., Oct. 22d; West Troy the 23d; Albany the 24th; South Westerly, Sunday, 25th.

I. PANCHE.

Bro. I. R. Gates will preach at Ortington, Me., Oct. 25th to 28th. Brethren will please make arrangements.

Bro. B. Reynolds will preach in the Methodist chapel in Warren, N. H., the last Sabbath in October.

Bro. D. T. Taylor, Jr. will preach as follows:—At West Randolph Oct. 22d; Wait-field, 23d; Waterbury, Sunday, 28th; Burlington, 30th, evening; Bristol, 31st; Panton, Nov. 2d; Addison Saturday evening, and Sunday, 3d and 4th; Morristown, 7th; Johnston, 8th; Alburgh, Sunday, 11th (will Bro. Mott appoint?); Rouses Point, Sunday, 15th, and Champlain and P. M. Sunday, 25th, as usual.

Bro. N. Billings will preach at Holden the third Sabbath in October, and at Ry Beach, N. H., the fourth, and at Marlboro' the first Nov.

Bro. S. W. Bishop will preach at Athol Oct. 22d, 7 P. M.; New Salem, 24th; Montague, 25th; Ashfield, 26th; Plainfield 27th, and continue over the Sabbath.

MEETINGS.

A conference will be held in Essex, Vt., at or near Bro. L. Buel's, on Thursday, Nov. 5th, at 1 P. M., to continue over the Sabbath. Also one at Georgia, Vt., Thursday, 12th, to hold over Sabbath.

Also one at Swanton Falls, Thursday, 22d, to continue over the Sabbath. Bro. J. Cummings and L. Dudley will attend.

R. DARLING.

A conference will be held in Richmond, Me., at the Read meeting-house, Nov. 9th, and hold over the Sabbath. D. CHURCHILL, F. H. BERIC.

There will be a conference in the P. W. Baptist meeting-house in South Windham (Gorham, Factory village), to commence Friday, Nov. 21st, at 10 A. M., and continue over the Sabbath. Bro. F. H. Berick, O. R. Fassett, and J. Turner, are expected. It is hoped that brethren in the vicinity, and others, will attend.

J. LITTLE.

A conference will be held in Bridgeport, Ct., Friday, Nov. 2d, to continue one week. Bro. D. I. Robinson will attend. The brethren in New Milford, New Haven, and other places, are invited.

B. H. OSBORN.

A conference will be held at Manchester, N. H., Thursday, Nov. 1st, at 1 P. M., and continue over the Sabbath. R. V. LYON.



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ADVENT



HERALD

Luke 2:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Three Mountains.

When on Sinai's top I see
God descend in majesty
To proclaim his holy law,
All my spirit sinks with awe.

When in ecstasy sublime
Tabor's glorious steep I climb,
At the too transporting light
Darkness rushes on my sight.

When on Calvary I rest,
God, in flesh made manifest,
Shines in my Redeemer's face,
Full of beauty, truth, and grace.

Here I would forever stay,
Weep and gaze my soul away;
Thou art heaven on earth to me,
Lovely, mournful Calvary. *London Pulpit.*

The Advent of Christ.

(Concluded.)

Who does Paul say Jesus will bring with him? *Ans.* He says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say by the word of the Lord, that we which are alive and remain unto the coming* of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the tramp of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—1 Thess. 4:14-17.

How does he say Jesus will be revealed? *Ans.* He says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1:7, 8.

What charge does the apostle give to Timothy? *Ans.* He says, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4:1, 8. He also says, "That thou keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."—1 Tim. 6:14, 15.

What does Paul write to Titus? *Ans.* He says that we are to deny "ungodliness, and worldly lusts," and to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Tit. 2:13.

To whom does Paul say that Christ shall appear? *Ans.* He says that "unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. 9:28.

What does the revelator say of Christ's coming? *Ans.* He says, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall mourn because of him."—Rev. 1:7.

Will Christ remain on the earth at his second coming? *Ans.* Says John, "And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:5.

* See note on first page of last week's "Herald."

Do the above scriptures prove the certainty of Christ's personal coming? *Ans.* They do so as much as it is possible to make words express it.

What is usually objected against Christ's second advent? *Ans.* It is argued that these scriptures were all fulfilled *spiritually* at the destruction of Jerusalem; and which is based upon three texts in Matthew's gospel.

Which is the first that is usually quoted? *Ans.* "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. 16:27, 28.

What is the point upon which this passage turns? *Ans.* The point upon which this passage turns is, whether "the Son of man coming in his kingdom," is his coming "in the glory of his Father with his angels," to "reward every man according to his works?" or is it a *miniature* representation of his coming and kingdom, which some standing there were to be permitted to see, so that in proclaiming his advent they might be assured they were giving utterance to "no cunningly-devised fable?"

Which is the correct opinion? *Ans.* The last. The evangelist proceeds to record, that "after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him."—Matt. 17:1-3. Here, then, was a perfect miniature representation of his coming and his kingdom. And, following so immediately, and being recorded as if it were an explanation of the Saviour's promise, we are unable to see how it can be understood otherwise than as its fulfilment.

How may it be proved that this is the true exposition of this passage? *Ans.* That this is the true exposition of this passage is more clearly seen by a comparison of it with Luke's record of the same events. He has recorded it (7:27, 28): "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter, and John, and James," &c., and was transfigured. Here we are expressly assured that this promise of their seeing the kingdom *came to pass* about an eight days after. Peter, also, one who witnessed this glorious vision, testifies that this scene was received as an evidence and demonstration of his second coming. He says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."—2 Pet. 1:16-18.

What is the second text usually quoted in this connection? *Ans.* "Verily I say unto you, this generation shall not pass till all these things be fulfilled."—Matt. 24:34.

What is the meaning of the word *fulfilled*? *Ans.* Mr. Cuninghame says its original signification is not, "to be completely fulfilled," but "the strict sense of the clause" is, "shall be fulfilling, or shall begin to be."

Would this prove Christ's advent to be during the generation then living? *Ans.* It would not follow that Christ's second advent

must then occur. For his prediction of Jerusalem's overthrow was fulfilled within forty years; but the coming of Christ is one of the last events predicted in that discourse, and would not necessarily then transpire, unless *all* those events must then be completely fulfilled.

What is probably the generation to which Christ referred? It is probable that "this generation" to which Christ referred, was the last of which he was speaking which should witness the signs of his coming, which would not be seen till "after the tribulation of those days"—extending through the Pagan and Papal persecutions—and which have all been seen by the present generation.

What other text is quoted in this connection? *Ans.* "Verily I say unto you, ye shall not have gone over the cities Israel, till the Son of man be come."

What going over the cities of Israel is here referred to? *Ans.* It will be seen by the context, that our Saviour was now sending forth his twelve disciples on their first mission.—"And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities." So then the only fair construction which can be put upon this text, is, that it had respect to their going over the cities of Israel on that mission, whether he himself would come before their mission would be completed; and we read (Luke 9:10) that "the apostles, when they were returned, told him all they had done," i. e., when they were returned from going over the cities of Israel, from preaching the word everywhere whither they had been sent.

What, then, do these passages demonstrate? *Ans.* We thus find that the *three* passages which are supposed to prove the setting up of Christ's kingdom at the destruction of Jerusalem, are no certain demonstration of such a fulfilment; while other portions of Scripture expressly contradict such an interpretation.

What other evidence is there that the predictions of Christ's appearing could not have been fulfilled at the destruction of Jerusalem? *Ans.* That these predictions have no reference to a coming at the destruction of Jerusalem, is evident from the fact that the Apocalypse was written about twenty-six years after that event, and in that are contained predictions of his future coming. Also, in the 24th chapter of Matthew's gospel, we find that the very signs that were to precede his coming were not to be seen until *after* the tribulation, which commenced with the destruction of that city, and continued through the Pagan and Papal persecutions.

How is it shown that they can have no reference to any providential or spiritual coming? *Ans.* That they can have reference to no providential, or spiritual coming, is also evident from the fact that Christ is never spiritually or providentially absent. He has promised to be with us even to the end of the world, and as he has never left the world by his Spirit, he cannot be said to come spiritually *again*; for how can that which is with us be said to come to us? Besides, such, instead of being his *second* coming, would be a *multiplicity* of comings.

How is it proved they are not fulfilled at death? *Ans.* That the coming of Christ can be no spiritual or providential coming at death, the destruction of Jerusalem, or in any other invisible way, is also evident from the signs which were to precede it, which to such events would be entirely inapplicable; and our Saviour has expressly cautioned us, that if any say, "Lo, here is Christ, or there," we are to "believe it not;" and "if they shall say to you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the

east, and shineth even to the west; so shall also the coming of the Son of man be. And they shall see the Son of man coming in the clouds of heaven."—Matt. 24:23, 27, 30. Consequently the coming of the Lord can only have reference to his personal and glorious appearing in his kingdom.

Did the apostles suppose the coming of the Lord would be in their day? *Ans.* They supposed it was *comparatively* near—compared with the whole six thousand years it would be quickly; but they did not suppose he would come in their day. For Paul assured the Thessalonians that that day should not come "except there come a falling away first, and that man of sin," the Papacy, "be revealed" (2 Thess. 2:3); and Peter says the Lord showed him how he was to put off this tabernacle.—Pet. 4:14. And the Saviour, because the disciples thought the kingdom of God should immediately appear, added and spake a parable, in which he likened his coming to a nobleman going into "a far country, to receive for himself a kingdom, and to return."—Luke 19:11, 12.

What are the indications of the nearness of that coming? *Ans.* The signs of the times, the fulfilment of prophecy, and the chronology of the prophetic periods, indicate that it is now emphatically nigh, even at the doors; so that we may lift up our heads, knowing that our redemption is nigh.

S. B.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

The full bearing of the principles of interpretation laid down by Mr. Lord can by no means be perceived from the specimens we have already exhibited. Had these principles proceeded from another source, and owned an authorship of which personal considerations did not restrain us from speaking according to our impulse, we should say that the more these "chambers of imagery" were explored, the greater were the "abominations" discovered. In following out his asserted laws of figurative interpretation to their ultimatum, we find ourselves conducted to the very grossest extremes of literalism. His expositions inhere so much in the rough and shaggy bark of the tree of revelation, that not a particle of its celestial succulence greets our taste. Or, if we may draw an illustration from the correspondences so familiar to the initiated of the New Church, we seem to ourselves, in contemplating the evolution of results from premises in this system, to behold a process of exegetic ossification going on, in which everything vital, plastic, and genial, is gradually stiffened and indurated, till we have a man of bone standing before us instead of a living, breathing, fleshy form. And what is no less astounding, the author does not shrink in the least from the acknowledgment of these startling results.—So far from seeking to deny or disguise them, he unreservedly avows them, and takes them under his special patronage, and plants around them the munitions of his sturdiest logic. We are sometimes at a loss whether to believe our eyes as we read his paradoxical pages, and we pause to ask ourselves whether we have indeed lived to see the day when a Christian commentator shall reproduce in the Church the baldest letter-lore of the Synagogue, and, under show of vindicating the prophecies from perversions, strike hands in interpretation with the staunchest school of the Rabbis' and priests, whose readings of the sacred text brought the Lord of Glory to the cross. We make no abatement from the strength of our assertion on this score. We are prepared to show, not only that neither David Kimchi, nor David

Levi, nor Aben Ezra, nor Abarbanel, nor Hillel, nor Shammai, nor Caiphas, nor Gamaliel, ever *Judaized* more completely in their explications of Moses and the prophets, than does our author, but that the principles of interpretation propounded and defended by him are the very principles which led the body of the Jewish nation to reject the Lord when he "came to his own" according to promise. It is with pain that we prefer this charge against Mr. L.'s hermeneutical canons; nor could anything short of a profound concern for the sanctity of the divine Word, heaven's crowning bestowment upon earth, prompt us to incur so many harsh imputations as we do in making the declaration. But allegiance to truth is paramount to every other consideration, and the persons of men cannot well be known when the most hallowed interests are at stake. [Note 1.]

But we proceed to adduce the evidence of our positions, nor have we far to seek. In speaking of the frequent errors of commentators, Mr. L. adverts to their proclivity to interpret language as figurative which involves no figure whatever, and cites, as a specimen, Isa. 2:2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." This in Mic. 3:12, is preceded by the following prediction; "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." This, it is well known, has usually been regarded by interpreters as a prediction of which the Christian church, in the latter day, or under the reign of the Messiah, is the true subject. The elevation of Mount Zion over all other mountains has been understood to denote the conspicuous position, as it were, of that church, the pre-eminence which it should hold in the eyes of nations, and the source of attraction which it should be to them. The *Christian* interpretation above mentioned Mr. L. rejects, and adopts the *Jewish*. He contends that it is a mere assumption to regard Mount Zion in this, and in a multitude of similar relations, as the representative of the Christian Church, inasmuch as there is no figure by which it can acquire that meaning. It is not symbolical, because it has none of the marks which distinguish symbols. The agents were not seen exerting the actions ascribed to them, nor did that which is affirmed of the mount of the Lord's house literally take place in the presence of the prophet, or in visionary act. Neither is it metaphorical, inasmuch as the mount which is in the last times to be established, or made the permanent site and foundation of the Lord's house, is a part of Jerusalem, that should be first ploughed and become heaps of ruins, and there is nothing incompatible with the nature of Mount Zion, that after being ploughed and strewed with heaps of ruins, it should be cleared of its ruins, and made the fixed site, and, by the erection perhaps of massy substructions, the firm foundation of the Lord's house. There is nothing inconsistent with its nature in its being higher than the other hills on which Jerusalem is built. But, according to the law of metaphor, the things affirmed of the mount should have been such as could not literally come to pass, for the essence of this figure is the attribution of something to the subject which does not properly and literally belong to it, as when we say, "the ship flies over the waves," the predicate "flies" is not strictly applicable to the motion of the ship, but to the object from which the metaphor is drawn. Consequently, the foregoing prediction being neither symbolical nor metaphorical, must be literal, to wit, that Mount Zion, in place of being strewed with ruins, and left a solitude, like the unframed heights of a forest, shall be made the permanent site and immovable foundation of the Lord's house, and elevated as it ever has been, above the other hills of Jerusalem. So also he elsewhere remarks, that "the names Zion and Jerusalem, when employed to denote a place instead of its population (how are we to know which is intended?), denote the literal, material city, Jerusalem, the capital of the Israelites. This follows of necessity from the use of the names Jacob and Israel, to denote the Israelites, as they were employed in connexion with each other, and in reference to the same people." It is certain, then, from the manner in which these two classes of names are used, that the people whom the first denotes are literal Israelites, the seed of Abraham, the ancient chosen people of God, in contradistinction from all other nations; and that

the city called Zion and Jerusalem, of which the prophecy treats, is the literal capital of the Israelites, in which their temple was built, in which they offered their sacrifices, and which was to be made desolate by the dispersion and captivity of its people."—(T. & L. J., p. 580-1. [Note 2.]

The position here assumed is important from its indications. It is a feature which discloses the genius of the whole system. The intelligent reader perceives at once that this interpretation can only consist with the theory of the literal return of the Jews, the re-establishment of Judaism in its principal forms, the pre-eminence of the literal Israel over the nations of the earth, the visible and personal coming of the Lord in the clouds of heaven, the resurrection of the bodies of the saints, their reigning with Christ a thousand years, and so on through the whole catalogue of Millennial extravaganzas, of which we shall have more to say as we proceed. [Note 3.] As to the point before us, it is evident that Mr. L. takes the locality termed Mount Zion in its most literal sense, as denoting the particular elevation so denominated in contradistinction from the other hilly portions of Jerusalem, none of which equal in height the Mount of Olives, or are strictly to be considered as mountains. It is only by what we may term the courtesy of inspiration that this name is ever applied to them. But it is plain that Zion is frequently taken according to the letter in a broader sense as synonymous with Jerusalem itself, as Ps. 76:1, 2, "In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." Ps. 48:2, "Beautiful for situation, the joy of the whole earth, is Mount Zion in the sides of the north, the city of the Great King." But the Lord himself (Matt. 5:35) declares Jerusalem to be the city of the great king. Ps. 133:3 "As the dew of Hermon, and as the dew that descended upon the mountains of Zion."—Zion itself is but one mountain or hill, and the plural here can only be employed on the ground of Zion's being identical with Jerusalem. We have here, then, ample warrant for departing from the utmost rigor of the letter to which Mr. L. adheres, in supposing that the Lord's house is hereafter to be erected on the summit of Mount Zion, instead of that of Moriah, where it formerly stood. But we had a still wider departure in what follows: Ps. 122:1, "When the Lord turned again the *captivity* of Zion, we were like them that dream." Here it is palpable that as Zion, the city of David and the sacred mount, never went into captivity, the term must stand for some subject of which this could be predicated. It must denote, therefore, the people of Zion, i. e. of Jerusalem. We are aware that Mr. L. would say that this case is provided for under the figure of metonymy, by which the name of a city is used to denote its inhabitants; but our object is to pave the way for the establishment of a still higher and spiritual sense. In the second Psalm the Most High is introduced as saying, "Yet have I set my King upon my *holy hill of Zion*." This Mr. L. himself would hardly understand in the literal sense, and yet in what other sense can he upon his principles interpret it? But what is easier or more according to the analogy of the sacred diction than to understand by the King, the Lord Christ, and by the *holy hill of Zion*, the church? In what other sense is it used by Paul, (Heb. 12:22,) "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c. Whether this be addressed to converted Jews or Gentiles, it surely cannot mean that they had migrated to the earthly Zion, for this is not found in the "heavenly Jerusalem;" and what is the heavenly Jerusalem but the spiritual Church to which the spirits of those to whom Paul wrote had actually come, not by locomotive progress, but by change of state?

Note 1.—Not so: the prophecies of the Old Testament, pointing to the first advent of CHRIST, were all *literally* fulfilled, and that with the utmost minuteness—not a *yoahd* (') lacked its fulfilment. Before a letter can fail, heaven and earth will pass away. The error of the Jews consisted in not distinguishing between the prophecies which had reference to the first advent, and those which refer to the second: they also erred in *temporalizing* those which refer to the eternal state. They cannot do this, we claim, without departing from the letter of the text. As the prophecies have thus far been literally fulfilled, the remaining ones must be fulfilled in like manner.

Note 2.—We differ here from the views of both Bush and Lord. We understand by these Mount Zion, &c., the renewed earth, and the redeemed.

Note 3.—The view of the literal return of CHRIST by no means requires the literal return of the Jews. The inspired exposition, in the New Testament, of the portions of the Old which refer to each class of these subjects, oblige us to understand of the latter, that they must be raised from the graves—the pious of that nation—and be thus restored: that is the result of the literal view.

"Remember thy word unto thy servant, upon which thou hast caused me to hope." Let the Christian rest in this joy; let him take hold of the hand of this Almighty Saviour. Pilgrim, go thy way—but let thy eye be fixed on Christ: go thy way leaning on the beloved. Fear not, "for who shall separate us from the love of Christ." A weary traveller knows what it is to rest upon his staff, but the Christian is called to lean on no staff but on God, the Rock of Ages. A believer should never be sad; we should encounter troubles by often looking to the consolation which Christ has left. "They that say such things declare plainly that they seek a country."—Heb. 11:14.—Cecil.

Holy Joy.

"And now ye therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:22.

A Christian is the child of sorrow—the pupil of hope—and the heir of a heavenly kingdom. "These things," said Christ, "have I spoken unto you, that my joy might remain in you, and that your joy may be full." It is possible to disturb a believer's quiet, when you cannot interrupt his peace and joy, which arise from the soul's resting on the favor of God through Jesus Christ. The love of Christ in the heart is a satisfying treasure. It was the glory of the primitive age, that though the world would torment Christians, it could not rob them of their joy. A believer has a prospect opened into eternity. "Your joy no man taketh from you." I shall endeavor to set before you,

I. The origin and properties of this joy.

II. The possessors of this joy.

I. *The origin of this joy.* This divine joy is planted in the soul by the Holy Spirit. It is, therefore, an inward and spiritual joy. It is deep-rooted in the heart. It is solid and well founded. It is abiding and lasting: it is a satisfying joy, and purifying in its effects. It is a joy that flourishes most in adversity; it is a communicative joy. A man has not tasted what religion is, if he does not seek to impart this joy to others. It is the joy of communion with God through our Lord Jesus Christ. It is an humble joy, but it causes a man to triumph in Christ. Though this joy may be interrupted, yet the source and matter of it remain unchanged. Just as in nature; clouds may sometimes, for many days, interrupt the rays of the sun, but the order of creation continues the same. The sun still remains; and, when the clouds disperse, it will again appear in its splendor, and diffuse cheerfulness all around. So it is with the joy of the Christian. "In the world," says our Saviour, "ye shall have tribulation," you will be weary; your hearts may be often distressed; but "these things I have spoken unto you that in me ye might have peace." I have finished transgressions, and made an end of sin. I have opened the prison doors to let the captive go free. "Be of good cheer; I have overcome the world." The Christian finds a cordial in every sorrow, from the covenant of grace, and from the comfort which Christ ever affords his believing people. He has always a warrant to do so. He is a legatee of Christ's bequest, "My peace I give unto you." Is there anything except what the gospel offers that will sustain in every distress to which mankind is liable? Let us inquire,

2. Who are the possessors of Christian joy?

The Christian's joy is the joy of a sinner's deliverance. The man who opposes the truths of the gospel has no more right to it than one who opposes a conqueror, has to be benefited by his successes. It is only they whose hearts are towards God who are warranted to rejoice. "Let the heart of them rejoice that seek the Lord." It is not said, let the heart of them rejoice who have found him: nor the privilege limited to such as have full assurance. The man who sincerely and honestly seeks the Lord in his appointed way, has ground for this joy. In this world the Christian's joy is but a winter's sunbeam. Though he here sees the face of God by faith, it is but "through a glass darkly." But hereafter he shall have a clear vision, an uninterrupted enjoyment. "They shall see his face, and his name shall be in their foreheads." There will be a conformity and likeness to his character. "When I awake up after thy likeness," says David, "I shall be satisfied with it." What Christ has encouraged his Church to expect, his Church should look to receive. It is true our faith can bring no merit, but it can bring a strong plea.

The Pestilence.

"Before him went the pestilence."

Bible history abundantly supports the idea that *Pestilence* is a common form of the sore judgments which God is wont to send before him when he is about to appear to bring in some new dispensation of his grace. We are looking now for some signal display of the Divine power in behalf of his Church. The lines of Providence seem converging to a point not very far before us. There is a very general expectation that we are approaching a crisis. Some are looking for the speedy coming of the Lord Jesus Christ, to set up his kingdom and commence his personal reign as King of Jerusalem and visible Prince of all saints. Others, and these the great mass of Christians, are looking for great changes in the earth, for a complete revolution in the civil world—the overthrow of the present order of civil governments, and great changes in the ecclesiastical world. They think the old order of things both in Church and State has gone on about as far as it is fitted to answer the Divine purposes, and that it will soon give place to a better. If so, a fearfully revolutionary period is before us. One scene in the great drama has but just passed, and we may expect another soon.

God works less by reformation than by revolutions—less by new-vamping and repairing than by breaking up and recasting. The hammer of Revolution was, pestilence, famine, are the terrific agencies by which the things that have waxed old and are ready to perish, are broken in pieces and cast into the great crucible of the Almighty's hand, and re-cast to the better pleasing of the great Architect.

Pestilence is one of these agencies; and we are doubtless to regard the form of pestilence which is now covering our land with its deadly ravages, and which is now a second time fulfilling its death commission around the world, as one of those "sore judgments" which should precede the coming of the Lord to set up his kingdom. When he came to destroy Jerusalem, to remove out of the way the Jewish State and Church, that he might bring a more perfect dispensation, his way was heralded by judgments, "wars and rumors of wars, pestilence, famines, and earthquakes in divers places." The ushering in of a new system has always been by thunderings and lightnings, hail and fire mingled with blood; on the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear and for looking after those things that shall come on the earth; for the powers of the heavens shall be shaken.

Whatever else may be said of the cholera, it should doubtless be treated as one of the forms of divine judgments, which shall go before the Lord, as he comes to destroy the wicked, to revolutionize the earth, and to set up his kingdom. Too little regard has been had to the Bible history of pestilence. As it has a Bible history, we should do well to gather up some of the scattered facts of this malady as found in Holy Writ, and see if we cannot get some more correct idea of the original character and design of the cholera than we are likely to gain from any current opinion or current accounts of the singular epidemic.—*Christian Intelligencer.*

The Door.

The only passage of Scripture, in which the door of the sheep is mentioned, is found in John 10:1-9. This passage, from the first to the ninth verse, relates to that point. It is said, (v. 6.) "This parable spake Jesus unto them, but they understood not what things they were which he spake unto them;" and it is immediately added: "Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep." Here, our Lord resumes the topic, which he had discussed in

verses preceding; and as his hearers had not apprehended his meaning, he amplifies and explains.

This seems to be the general opinion of commentators.

Ripley says on v. 7, "What follows... is partly an explanation of the parable, and partly an addition to it; an extended application to himself of the illustration furnished by a sheep-fold and a shepherd. He first drew instruction respecting himself from the sheep-fold; representing himself as the door, both in respect to shepherds and in respect to the sheep."

Again, on v. 7: "in respect, likewise, to the numbers of the flock, he is the door. It is only through him that men can come into a state of safety and happiness, just as only through the gate can a sheep pass in and out."

Barnes on v. 1: "By the figure here [sheep-fold] we are to understand the Jewish people, or the church of God, which is often likened to a flock. By the door, here, is meant the Lord Jesus Christ. He is 'the way, the truth, and the life.' And as the only proper way of entering the fold was by the door, so the only way of entering the church of God, is by the Lord Jesus."

Again, on v. 7. "I am the door. I am the way by which ministers and people enter the true church."

Erasmus has given us the import of this whole passage, in the following words: "There is no saving entrance into the church except through me, whether you wish to be a shepherd, or a sheep."

Tholuck on John, p. 243: "From v. 7 to 10 Christ is given as the Mediator of a proper entrance into the Kingdom of God."

Bloomfield says, in advertizing to the scope of the paragraph, (v. 1—21,) that it "has reference not to teachers, but to Christians in general." Again, on v. 9: "The door, i. e. the [only] Mediator through whom is access to the Father."

The meaning of this entire passage seems to us to be very plain. Our Lord affirms that he is the true Shepherd—the Messiah—and that all who pretended to that character before him, were selfish impostors; that he is, at the same time, the door into his spiritual fold, the only way of access to it: and that an attempt to enter it in any other way, is unlawful—for this is what is meant by climbing up some other way.

"The true convert," says Alleine, "turns to Jesus Christ, the only Mediator between God and man. His work is to bring us to God. He is the way to the Father, the only plank on which we may escape, the only door by which we may enter, as the only means of life, as the only way, the only name given under heaven. He looks not for salvation in any other but him, nor in any other with him: but throws himself on Christ alone, as one that should cast himself with arms spread out upon the sea."—*Rel. Herald.*

A Meek and Quiet Spirit.

How delicious that conversation is, which is accompanied with a mutual confidence, freedom, courtesy, and complaisance; how calm the mind, how composed the affections, how serene the countenance, how melodious the voice how sweet the sleep, how contentful the whole life of him that neither deviseth mischief against others, nor suspects any to be contrived against himself; and contrariwise, how ungrateful and loathsome a thing it is to abide in a state of enmity, wrath, dissension—having the thoughts distracted, with solicitous care, anxious suspicion, envious regret; the heart boiling with choler, the face overclouded with discontent, the tongue jarring and out of tune, the ears filled with discordant noises of contradiction, clamor, and reproach; the whole frame of body and soul distempered and disturbed with the worst of passions. How much more comfortable it is to walk in smooth and even paths, than to wander in ragged ways, overgrown with briars, obstructed with rubs, and beset with snares; to sail steadily in a quiet, than to be tossed in a tempestuous sea; to behold the lovely face of heaven smiling with a cheerful serenity, than to see it frowning with clouds, or raging with storms; to hear harmonious concerts, than discordant janglings; to see objects correspondent in graceful symmetry, than lying disorderly in confused heaps; to be in health, and have the natural humors consequent in moderate temper, than (as it happens in diseases) agitated with tumultuous commotions. How all senses and faculties of man unanimously rejoice in those emblems of peace, order, harmony, and proportion.

Yea, how nature universally delights in a quiet stability or undisturbed progress of motion. The beauty, strength, and vigor of everything requires a concurrence of force, cooperation, and contribution of help. All things thrive and flourish by communicating reciprocal aid, and the world subsists by a friendly conspiracy of its parts; and especially that political society of men chiefly aims at peace as its end, depends on it as its cause, relies on it as its support. How much a peaceful state resembles heaven, into which neither complaint, pain, nor clamor (as it is in the Apocalypse,) do ever enter; but blessed souls converse together in perfect love, and in perpetual concord; and how a condition of enmity represents the state of hell, that black and dismal region of dark hatred, fiery wrath, and horrible tumult. How like a paradise this world would be, flourishing in joy and rest, if men would cheerfully conspire in affection, and helpfully contribute to each other's content; and how like a savage wilderness now it is, when, like wild beasts, they vex and persecute, worry and devour each other. How not only philosophy hath placed the supreme pitch of happiness in a calmness of mind, and tranquillity of life, void of care and trouble, of irregular passions and perturbations; but the holy Scripture itself in that one term of peace most usually comprehends all joy and content, all felicity and prosperity: so that the heavenly consort of Angels, when they agree most highly to bless, and to wish the greatest happiness to mankind, could not better express their sense, than by saying, "Be on earth peace, and good will among men."—*Barrow's Sermons.*

Glory in the Lord.

"He that glorieth, let him glory in this, that he knoweth and understandeth me that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord,"—Jer. 9:24.

Could we wield a pen "winged with illuminated words," we should approach the subject before us with a deep consciousness of incapacity: it seems to descend upon the mind in an unbroken tide of overpowering effulgence; at one time causing it to reflect, as from placid waters, images of glorious beauty; at another, every power seems impeded with living light and immortal hope. But we may rear the humble lattice work of hope, and watch the living tendrils of truth as they clasp and beautify it and pluck the sweet clusters, with deep gratitude.

"Let him glory!" Who? Shall man glory? Yes; abject, fallen man. The slave whose limbs are fettered by oppression's chain may soar in an atmosphere that will not belight the sweet buds of love and hope, or throw a shade over the bright visions of his soul, that take on immortality. And the miner, whose eyes are never gladdened by the sweet rays of morning, may have a radiance resting upon his soul such as never visits earth's gorgeous palaces, and his heart thrilled with such music as trembles on Gabriel's harp.

But who has said, "Let him glory?" "He who stretched forth the heavens as a curtain—who guides Arcturus and his sons,"—who has placed upon the earth the miniature deity, and implanted in his spiritual nature affections stronger than death, desires vast as eternity, high as heaven.

In what shall he glory? In the vigorous and delightful exercise of every felicitous power with which he is gifted. "In that he knoweth and understandeth me that I am the Lord, which exercise loving-kindness." Ah, here the portals open—and like the newly freed bird, we pause to reflect upon which object in the boundless expanses before us, we shall rest our feet. Loving kindness, where shall we find it? Where shall we find it not!

Sleep! what blessings lie enfolded in her soft mantle, as she throws it gently over unconscious man. He repose in utter helplessness beneath it, while from its ample folds she sheds renovation on every power. That heart is not to be envied that can lie down in healthful slumber, and wake with morning's new life, to meet it beams, without giving forth deep, grateful music.

Light, wondrous light! pervading the vast universe, yet adapting itself to the expanding organs of the smiling infant; mystical avenue to the inner man. What language can delineate its revealings or its agency! But what is this superscription, written in bright letters on the heavens, the earth, and each quivering optic fibre? "Loving kindness."

The air, the ambient air! encircling the earth as with a strong band, yet flexible as a mother's arm, and fraught with more than magnetic charm; hanging a harp upon each object that surrounds us, from which we may wake tones of hallowed melody, or sounds that grate harsh as thunder.

But we have only looked at a few of the gems that enrich the tenement; now shall we approach the veiled seraph who inhabits its beautified walls? How shall we speak of love, with its crystal fountains; of thought, with its wings of azure, purple and gold; of memory; of hope. We will not attempt it, but sing with grateful adoration—

"Thy love the power of thought bestowed,
To the our thoughts would soar."

—*Pitts. Chris. Adv.*

How to Read the Bible.

Give diligence, reader, I exhort thee, that thou come with a pure mind, and as the Scripture saith, with a single eye, unto the words of health and of eternal life; by the which (if we repent and believe them) we are born anew, created afresh, and enjoy the fruits of the blood of Christ; which blood crieth not for vengeance, as the blood of Abel, but hath purchased life, favor, grace, blessing, and whatsoever is promised in the Scriptures, to them that believe and obey God, and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that is right, holy, just, and ought so to be.

Mark the plain and manifest places of the Scriptures, and in doubtful places, see thou add no interpretation contrary to them; but (as St. Paul saith) let all be conformable and agreeing to the faith. Note the difference of the law and the Gospel. The one asketh and requireth: the other pardoneth and forgiveth. The one threateneth; the other promiseth all good things to them that set their trust in Christ only. The Gospel signifyeth glad tidings, and is nothing but the promise of good things. All is not Gospel that is written in the Gospel book; for, if the law were away, thou couldst not know what the Gospel meant. Even as thou couldst not see pardon, favor, and grace, except the law rebuke thee, and declare unto thee thy sin, misdeed, and trespass.

"Repent and believe the Gospel," as saith Christ in the first of Mark. Apply always the law to thy deeds, whether thou find affection in the bottom of thine heart to the law-ward; and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust do the deeds of the law. Apply the Gospel, that is to say, the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair; but shalt feel God as a kind and a merciful Father. And his Spirit shall dwell in the, and shall be strong in thee; and the promises shall be given thee at the last (though not by-and-by, lest thou shouldst forget thyself and be negligent), and all threatenings shall be forgiven thee for Christ's blood sake, to whom commit thyself altogether, without respect, either of thy good deeds, or of thy bad.—*Tyndale's Exhortation.*

Justification by Faith.

It is sometimes said that the doctrine of justification by faith encourages people to disregard good works.

But let us see whether experience gives any countenance to the objection we have noticed. Were St. Paul, and his fellow-laborers in the early Church, regardless of good works, because they believed and taught that men must be justified by faith without works?

But we come down to the latter times, and appeal to your own knowledge and observation. Who are they that are even condemned for their strictness, and sanctity? They who exact the merit of good works, or they who hope for justification by faith alone? Which of the creeds has given to the world the most beautiful consistent and affecting illustrations of the Christian virtue? Which of these creeds has given to the world the most striking and encouraging examples of the power of Christian hope on a death-bed?

Who are exerting themselves most, and giving most, and praying most, to promote the eternal and temporal welfare of their fellow-creatures,—men who believe in justification by faith alone, or men of opposite sentiments? The records of every Christian body in the world will give

the answer. The swelling streams of holy charity which are making glad the city of our God, and are flowing even to the far deserts, making them to rejoice and blossom as the rose, flow mainly from the love of those who believe that they owe all they possess, and hope for, to the free, unmerited mercy of God in Christ Jesus. And the more that faith prevails,—the more strongly it takes hold on the hearts of men,—the higher they will rise in the scale of moral improvement; and the more they will do for others; for it is the faith that renews the heart, and works by love, and overcomes the world. The more it prevails, the stronger and stronger will be our hope of speedily seeing that promised day, when Zion shall fill the earth, and her people shall be all righteous.—*Hassard.*

The Cross of Christ.

Christ's cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.

Hold fast Christ, but take his cross and himself cheerfully; Christ and his cross are not separable in this life; however they part a heaven's door.

To be crucified to the world is not so highly accounted of by us as it should be; how heavenly a thing it is to be deaf and dead to this world's sweetest music!

Make others to see Christ in you, moving doing, speaking, and thinking; your actions will speak of him, if he be in you. Go where you will, your soul will find no rest but in Christ's bosom: inquire for him, come to him, and rest you on Christ the Son of God; I sought him, and I found in him all I can wish or want.

Lose not sight of Christ in this cloudy and dark day: learn not from the world to serve Christ, but ask himself the way; the world is a false copy, and a deceitful guide to follow.

All come not home at night who suppose they have set their faces heaven-ward: it is a woful thing to die, and miss heaven; how many a mere professor's candle is blown out, and never lighted again. Many, now, take Christ by guess; therefore, I say, be sure you take Christ himself; his sweet working in the soul will not lie, it will soon tell whether it be Christ indeed whom you have met with.

The day of the Lord is at hand, when all men shall appear as they are; there shall be no borrowed colors in that day; men borrow the lustre of Christianity; but how many counterfeit masks will be burned in the day of God.

I wish our thoughts were, more frequently than they are, upon our country! heaven casteth a sweet perfume afar off to those who have spiritual sense.

Go on in the strength of the Lord, and put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed; we employ not his love, and therefore we know it not.

Repentance under Affliction.

"But Hezekiah rendered not again according to the benefit done unto him."—2 Chron. 32:25.

How many, like Hezekiah, on being restored from distressing illness, fail to render the life-service of thanksgiving promised when death seemed near! "O if I ever get well," said a professing Christian father, who had neglected family worship, and the religious instruction of his children, "if I ever get well, this house shall be dedicated to God."

God rebuked the disease, and he began to recover. When he first rose from the sick-bed, he was too feeble to enter upon the long neglected duty. As he gained strength, his reluctance to erect the family altar increased. He again fell back upon his fancied want of capacity for the service, and the voice of family prayer was unheard in his dwelling.

"Whether the child recovers or not," said a father who was watching with intense solicitude by the bedside of a beloved daughter, "my life shall be different from what it has been."

God spared the child. Perhaps some emotions of gratitude were felt by the father, when permitted to carry his child forth to inhale the breath of spring; but, ere the bloom of health had fully returned to the cheek of the child, the father had become as worldly-minded as before.

Were these cases solitary ones, or is it characteristic of our race to fail to render to God

according to the benefits bestowed? How is it with the reader? Can he remember solemn vows made in the hour of trouble, forgotten when that hour had passed away? What has he rendered unto the Lord for the benefits done unto him? What return has he made for the unspeakable gift of the Son of God?—*N. Y. Observer.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, OCTOBER 27, 1849.

The Ten-Horned Wild Beast.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

(Continued from our last.)

This beast, corresponding with the 4th of DANIEL, exhibited characteristics of DANIEL's three previous ones. It had the leopard-like agility of the third, or Grecian kingdom, with the strength and blood-thirstiness of the Babylonian and Medo-Persian, symbolized by the lion and bear.

All the world wondered after it. The combination of governments here symbolized have been regarded by their subjects with wonder and veneration; and have been sustained by them with almost miraculous tenacity.

The dragon of the previous vision gave to the wild beast of this his power, seat, and great authority. The decem-regal governments occupied the same territory as that of the former imperial government, and wielded the same powers. They imposed the same religion on their subjects, persecuted the same worshippers, and adopted the laws of the old empire. Says MR. LORD:—

"The population of the empire regarded their rulers with awe and admiration. The serfs and common people, sunk for ages to the most degraded vassalage, revered the monarchs, the various ranks of nobles, and their armed followers, as a superior race, while poets and historians celebrated their warlike exploits, and philosophers and priests justified their usurpations, and eulogized the wisdom and benignity of their rule."

"The population of the Gothic kingdoms regarded their monarchs as having derived important rights from the rulers of the ancient empire, symbolized by the heads of the dragon, and as authorized by their example to arrogate whatever powers had been assumed by them, either in relation to their subjects, or in respect to God."

"They regarded their kings as having acquired with the territory, which they wrenched from the Romans, the right of exercising over it a similar dominion, and acquiesced in their assumption of the prerogatives which had been arrogated by the emperors. Thus they approved of the adoption by them of the laws of the empire in respect to ecclesiastical affairs, and justified their usurpation of authority over the church and persecution of dissentients, by the example of the emperors. The church had from the period of nationalization used the imperial edicts in its judicial decisions. The bishops of Gaul followed the Theodosian code; and Burchard, Ivo, and Gratian, introduced into their collections of the canons, many enactments and decisions from the code, Novelle, and digests, and formally united the civil and ecclesiastical law. The principle laws of the Theodosian code that relate to the church, are those that gave it a civil establishment, provided for its revenues, enforced conformity to its faith and worship, invested the bishops with an ecclesiastical and civil jurisdiction, and enjoined the execution of their decrees by the civil magistrates."

"Bossuet says, 'Whoever carefully examines the laws of the Theodosian and Justinian codes against heretics, will see that they are the source of the decrees against them which the church, aided by the edicts of princes, enacted in the third and fourth Lateran councils.'

"The same views were maintained by Petrus de Marca, and the examples of the emperors quoted to sustain them: 'Although to dictate laws in regard to ecclesiastical things, does not fall within the limits of the royal prerogative, yet princes are bound to sustain canonical decrees by their laws.' 'If we admit this in respect to pagan princes, how much more must we hold that the duty of defending and advancing religion is expressly devolved on Christian monarchs, who are imbued with the true faith, and advanced by the aids of grace to extraordinary knowledge.' And he alleges the examples of Theodosius, Marcian, and others, to prove the right and duty of princes to sustain the church; and their example has been appealed to as authority for the usurpations and tyranny of the rulers of the modern kingdoms, by the great body of the writers who have treated of the subject, from the days of Gregory the Great to the present time."—*Exp. of Apoc.*, pp. 372-3, 375-6.

Thus the dragon was regarded as the author of the

power of the wild beast, and the beast was worshipped as invincible.

It had a mouth, speaking blasphemies. They usurped authority over the laws of God, and substituted laws of their own. They made it obligatory on their subjects to worship images and relicts, to pray to saints; and persecuted with rancorous malice those who persisted in observing only the ordinances of JEHOVAH. The secular governments were ever ready to enforce the wishes of the Papal church. They sustained by civil power that religion which represented the heavens as the abodes of deified saints, to whom were ascribed the attributes and prerogatives of God, and traduced the saints in heaven by representing them as well pleased with the bestowal on them of divine honors. Says MR. LORD:—

"They sanctioned their worship not only by legalizing the Catholic church, which was addicted to their homage, and by their example, but by soliciting the canonization by the Pope of saints who had lived in their dominions. Thus it was at the instance of Henry of England, that King Edward was canonized in 1163, and Thomas a Becket in 1173. It was at the desire of the king and nobles that Richard, bishop of Chester, was canonized in 1261; and of Philip of France, that St. Ivo was canonized in 1346.

"It was at the request of Alphonsus, King of Spain, that St. Bernard was canonized in 1450; and at the solicitation of Frederick, emperor of Germany, that St. Catherine was canonized in 1461. The emperor of Germany, kings of France, Hungary, Sicily, several of the princes of Italy, and many others united in urging the canonization of Bonaventura, in 1482."—*Exp. of Apoc.*, pp. 377-8.

The civil governments warred with the saints, and had power over them. MR. L. says:—

"It was the civil powers that burned the martyrs of Orleans, and other cities in the south of France, in 1017. It was the kings of France and dukes of Savoy, that slaughtered the Albigenses in the twelfth, and the Waldenses in the following centuries; the kings of England that persecuted the Wicklites and Lollards; and of Hungary, that made war on the Bohemians. It was the emperor of Germany that consigned Huss and Jerome to the flames; and the civil rulers that put to death the vast crowd of martyrs in England, France, Spain, Portugal, the Netherlands, Germany, in the sixteenth and seventeenth centuries.

"They assumed the right, moreover, independently of the command of the church, to dictate the faith and worship of their subjects, passed laws prohibiting dissent from the nationalized religion, and punished those who refused submission to their tyranny, with forfeitures, exile, tortures, and death."—*Exp. of Apoc.*, p. 380.

All on the earth except those whose names were written in the LAMB's book of life, were to worship this wild beast. Those who submitted to the dictates of government, when they contravened the requirements of God, did virtually regard the creature above the Creator. Those, therefore, in fellowship with the Roman governments, in sanctioning and sustaining their persecutions of the remnant of the woman's seed, could not be numbered with God's saints.

The revelator being shown what was to be endured by the saints during a long period of oppression, now receives an annunciation to which all were to listen,—one which required the listening ear of all who had ears to hear. It was the announcement, that "if any one leadeth into captivity, he will go into captivity: if any one killeth with the sword, he must be killed with the sword." Most commentators have considered this as applicable to the fate of the wild beast,—that its end was to be effected by the sword and captivity, as it had in the same way tyrannized over the saints. MR. L. offers some reasons for supposing that it was a caution to the saints not to resist with the sword the attacks of enemies, nor to retaliate by making captives of the subjects of the beast who should fall into their power. He says:

"The prediction that he who led into captivity should himself become a captive, and he that slew with the sword be himself slain, had a signal fulfillment in the slaughter and vassalage of all those who attempted to deliver themselves by force from the religious tyranny of the European monarchs."

"The Albigenses were nearly exterminated by the cruel armies against which they attempted to defend themselves, and the small number that remained after the devastation of their fields, the conflagration of their cities, and the promiscuous slaughters to which they were subjected, were either forced to conform to the Catholic church, or driven into other lands. The Waldenses perished in far greater numbers by the sword, in their struggles for preservation and freedom, than by the fires of martyrdom; and sunk, after their contests, to a still more hopeless vassalage to their persecutors. The resort to the sword by the Bohemians and the Huguenots of France, to defend their religious freedom, resulted, after vast slaughters, in their defeat and helpless subjection to the tyranny from which they endeavored to extricate themselves. And the Protestants of Switzerland, Germany, Holland, Denmark, Sweden, and Great Britain, who succeeded in delivering themselves from the dominion of their ancient tyrants, instead of securing thereby their religious liberty, only placed themselves, by the nationalization of their churches,

under the tyranny of Protestant rulers in place of Catholics."—*Exp. of Apoc.*, p. 384.

In this was to be exhibited the patience and faith of the saints. And amid all their persecutions they made a wonderful manifestation of these. Of the many thousands put to death, or subjected to satanic cruelties for their faith, only a very few apostatized. Says MR. L.:—

"Of those who, under the insupportable agonies and distraction of the scourge and the rack, recanted, or promised a recantation, a large proportion, immediately on being released from the sufferings which had overcome them, abjured their retractions, reprofessed with redoubled energy the faith of Christ, and met without faltering the hideous death to which they were immediately hurried. Such is their uniform history, in whatever age they fell, or to whatever nation or rank they belonged."—*Exp. of Apoc.*, p. 385.

If there was no other evidence of their constancy, faith, and patience, the horrid instruments of torture which were resorted to to terrify them, testify to their adherence to their principles, which required such engines to subvert.

The Last Days of Rome.

(Continued from the last Herald.)

APOCALYPTIC SKETCHES.

3. In pointing out the fulfilment of these prophetic sketches, the historical application must not be confounded with the moral application. The most senseless and serious blunders have arisen from allowing the former to be lost in the latter. These sketches are not discursive views which group scenes and events together, in the record of the seer, as if they were cotemporary, which are separated by centuries by centuries in the history of their fulfilment.—They do not give moral descriptions of men, and their destiny, which are to be applied only on the widest generalization. They are pure historical sketches, the scenes of which are geographically and chronologically defined. And the parts of the grand scene are placed in a moral relation to each other that is in perfect harmony with all the analogies of the past moral government of God. The organized body is defined; its position, endowments, and responsibilities pointed out or implied; its character and history stated; and the catastrophe of its captivity, fall, or conquest by providential judgments in probationary time, or by the avenging agents of the day of wrath, is exhibited with all the order and detail of personal history. Now, in determining whether such prophecies have been literally and historically fulfilled, we must know where to find their subjects. And the subject of the prophecy must bear all the marks given, in order that it may be known to be truly the subject described.

It is true that these sketches have a moral application of the most important character, like all other sketches of men, in their personal or associated capacity, given in the Bible; whether they are prophetic or actual history. But God has made a distinction between those primarily named in the sketch, and those embraced in the moral lessons it may furnish; and we must keep that distinction in mind, or the grand purpose of the prophecy will be lost sight of in one of its secondary purposes. Indolent, perverted, weak, or depraved minds are ever throwing the order of truth into chaos, (if not blind to that order,) that they may have an opportunity to reconstruct out of that chaos an arbitrary or fanciful order of their own. And hence the sickly evaportions of modern theology in the name of "Liberalism," "Spiritualism," "Transcendentalism," *et om. gen.*, as furnished by WHITTEMORE, SWEDENBORG, STUART, PARKER, and others, a legion; which are only the elements of all the fanaticism of past ages, now at large, instead of being shut up in the monastery, or confined to recitations in memory of departed saints. The person who would have you suppose, that because "the word Babylon means confusion," therefore all confusion is historically delineated in what is said of any power called Babylon, in the Bible, might with equal propriety assert, that because "apples are fruit," therefore all fruit must be apples. There is no escape from babel by such aid. "There is nothing more dangerous than this deluding art, which changeth the meaning of words, maketh of anything what it listeth, and bringeth in the end all truth to nothing."—HOOKE. Devout or learned ignorance may thus pervert the word of God; we dare not do it. It were better not to attempt its explanation, than to treat it in this manner. Besides, the further you go on a wrong track, the further you are from the right one. It were better to stand still. Every murderer may be a CAIN; but no man of sense supposes that they must all belong to the first family of our race, have a public mark set on them by the LORD, and obtain wives in the land of Nod.

Much less are we to suppose that there never was a person by the name of CAIN, of whom all this was literally true. All governments which, like that of the Medes and Persians, "devour much flesh," might very properly be called bears; but no man of sense would claim that all these are historically symbolized by the bear of the prophecy of DANIEL.—

Why, then, should any one suppose that the beasts of Revelation apply, historically, to "all civil governments?" or that Babylon applies, historically, to "all the sects?" or to "all the world?" Admitting that Babylon denotes "the mother" of all ecclesiastical bodies in corrupt alliance with the state, what is said of this Babylon no more applies even to all of them, historically, than what is said of JACOB is historically true also of the twelve patriarchs. We repeat, we must not confound the historical with the moral application.—In the moral application of any portion we look only for a moral resemblance—and in determining this we should use the balances of the sanctuary, not our own; in the literal, historical application there must be found a particular and universal resemblance.

4. The fourth and last remark we have to make is this. The judgment scene, which brings a final end to the Roman, and all other worldly powers, is to be realized after, though in intimate connection with, the advent of our LORD. This is proved by every prophetic sketch we have considered thus far. And it is important that this be kept in mind as a settled truth, or we shall be in danger of looking for events in probationary time which belong to the judgment period. Now it is admitted, in words, by all believers in the literal advent of CHRIST, that there is to be a majesty, grandeur, and tangibility to his triumph as a king, equal to his submission, patience, and sufferings as a priest. But we have been so much in the habit of regarding the judgment as a momentary or suddenly accomplished work, that we do not usually allow this admission its full bearing in considering prophecies which refer to the judgment. Some have erred to their great injury, if not fatally, in supposing these portions to be fulfilled already. Others are looking for their fulfillment before the advent of our LORD.

It is also true, that special providential judgments are predicted to fall on Rome as the end approaches, and during man's probation, of course. Whether these providential judgments have begun; if they have, how far they have progressed; and what remains? these are the important points to be treated in considering these prophetic sketches of Rome.

Between the position we now occupy and the final judgment scene, CHRIST is to come. The particular stage or point in the closing history of Rome at which he is to come we may not know till the event decides it; but it is in the fulfilment of these sketches that we are to find the indications of his approach. Now, the period of Roman history during which the two-horned beast and the image of the beast, are to be found on the stage of action, is clearly defined to be the period after the providential judgments begin.

Nothing is heard of the infliction of special providential judgments directly on the Roman polity till the period of triumph and prosperity, arising from the union of the beast and the harlot, is about to terminate. Under the second woe, when the witnesses end their prophesying in sackcloth, a great earthquake reduces a tenth part of the city to ruins, and the slaughter attending it fills the remaining portion with alarm. This is the first blow. Then the beast receives apparently a deadly wound by a sword.—Next, the whole municipality goes: Babylon is fallen. Still further: among the old members of the Anti-Christian, social compact, there is civil war.—Ruler is set against ruler. The kings who had sustained the great city turn against her to complete her desolation, by burning her with fire. The advent, it would seem, must precede her end; for under the last vial, great Babylon comes into remembrance, to give unto her the cup of the wine of the fierceness of God's wrath; and on any construction of the vials, the advent of CHRIST precedes the last vial.—Nothing, however, is said of the two-horned beast or the image, in the detailed account of the judgment of the great harlot. In the pouring out of the vials they are made prominent. The great earthquake under the second woe had disturbed the prosperity, security, and order of the great city; the sword had inflicted an apparently deadly wound upon the beast, and the two-horned beast comes up to rectify matters: he causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed; he says to them, that they should make an image to the beast which had the wound by a sword and did live.

From the part the two-horned beast and the image

of the beast are to perform, it would seem to be very certain, that if these modifications of Roman power have not begun their actual history, we may very properly doubt whether the Lord will come in this generation, at the shortest estimate. Again, it is equally certain that they must now be found on the stage, as marked by the prophecy, or there is no intelligent application of these prophecies to be made to events that have taken place in the Roman world: the true events are yet to come. And this will be considered impossible by all parties. We are now prepared to go on with the investigation in detail.—*(To be continued.)*

A. HALE.

To Correspondents.

GEO. NEEDHAM.—There is no portion of the streams of prophecy which is so difficult to be navigated, as that which meanders among the heads and horns of the huge monsters of the Apocalyptic vision. Not having any theory to sustain or to oppose, or any desire to have our own expositions acquiesced in, only as they may be believed to present the true interpretation of the text, we feel in a peculiarly happy frame of mind to receive any objections which may be urged against the view we take. We have given what appears to us as the most harmonious view we can take, with our present light, of these symbols. We are happy to receive increased light from the suggestions or difficulties of others. It is only by a free interchange of thought with intelligent and thinking minds, that we can become settled in our minds. We are therefore glad to receive your interrogations.

The persecution of the woman by the dragon does not require that it should be in the ascendancy. The word here translated "persecuted"—*πεινάω*—is sometimes rendered to *follow*, as in Phil. 3:12—"I follow after, if that I may," &c.; v. 14—"I press toward the mark;" 1 Thess. 5:15—"ever follow that which is good," &c. And so Mr. Lorn translates it: "And when the dragon saw that he was cast down to the earth, he followed after the woman," i. e., says Mr. L., endeavored to join her society by a profession of Christianity. The dragon being worsted in the previous contest, turned again to the woman to renew the warfare; and as the result, the woman was obliged to flee from before him. The previous contest had been with the ministers of the church; now it was with the members, to corrupt them.

The heaven of the text seems to symbolize the theatre of the exploits, as well as their conspicuously. The woman, during all the persecutions prior to the time of CONSTANTINE, although in a suffering state, was still a conspicuous object. It was not till Christianity was sanctioned by the state that religion became corrupted, and the true church withdrew from the conspicuous heavens, to a retired position.

We should not differ particularly respecting the symbols and *insignia*.

The seven-headed, ten-horned monster must be Rome. When the dragon is overthrown, it is evidently a religious, and not a civil triumph. Is not, therefore, the dragonic character of that horned monster, the satanic working of its pagan characteristics? The devil himself we regard as the original from which the symbol is taken. He was a fit emblem, on account of the empire's being saturated with his spirit. The agency he exerted through the empire was the pagan hierarchy. When that was set aside, the empire seemed for a time dissolved of its dragonic mantle; but the hierarchy was still anxious to regain its lost supremacy, and again came in, under another form, by displacing the woman. A hierarchy is never symbolized by a beast: and yet, as Christians may be symbolized by a woman, why may not a pagan hierarchy be symbolized by the spirit which is its chief worker?

We will not say that this removes all objections from our own mind; but we see less difficulty in this view than in any other. We shall feel greatly obliged if you will give an exposition which will be free from all difficulty.

A Want of Missionaries.

According to the report of the American Board, the least number of new missionaries that they now need to supply their wants is thirty-eight. Of these they have but seven. Where are the rest to come from? Said the report of the Prudential Committee:

"If they turn to Theological Seminaries, they find very few who are prepared to go to the heathen. If to settled pastors, the past history of missions forbids them to hope for reinforcements from that quarter, and the number of native helpers is as yet necessarily very limited."

We learn that in sending to the schools of the prophets, Andover, Bangor, New Haven, and East

Windsor, to ascertain the probable number who would devote themselves to this service, the answer from each was, "There are none;" and from several other schools, there were only one or two in each. Said Mr. ROGERS, of Boston: "When these schools have none to send, it is almost useless to look anywhere else."

Why is this? Does it not indicate an inherent defect in the working of the machinery by which it is hoped to convert the world? It is no pleasure to us to see this want of men. The more there are to go, the better. If each one sent can be instrumental in converting only a single soul, he will have been instrumental of turning a sinner from the error of his ways, of saving a soul from hell, and of hiding a multitude of sins. The accomplishment of such a work is worthy of any expenditure of time or money. The more men there are sent out, the more thoroughly also will this gospel of the kingdom be preached in all the world as a *witness* to all nations; and when this is done, the SAVIOUR assures us "the end will come." We therefore rejoice not over this slothfulness; and yet we would ask, Why is it? We are constrained to believe that this expectation of the conversion of the whole world is not productive of the missionary spirit. It begets inactivity. It takes for granted that the thing will be done—as it will if God has promised it—and that they may journey to the skies on flowery beds of ease. Let the students in these several schools once realize that the time is short; that what is done for the salvation of souls must be done speedily, and they would feel the necessity of being up and doing. They would not begin to think of a settlement in some quiet village, or in the neighborhood of gifted minds, where they might make a pleasure of their toil. No, no; they would see that sinners, to be saved, must be plucked as brands from the burning! and they would hasten to save them from the fire. They would preach to them as dying men to dying men. There would be no slumbering at their posts—no drowsy soldiers then. When asked, Who will go for us? they would eagerly respond, Here am I—send me. They would not stop to confer with flesh and blood, but would promptly respond to the Master's call.

It would be glorious to see a converted world—if such were God's plan! It would be glorious to see a restoration of all the lost,—if it were God's plan,—i. e., it might appear glorious to us short-sighted mortals. But if these are not in accordance with the plan of God, He has a more glorious one in prospect. Hence we conclude that the plan of God, as he has developed it, is more glorious in his mind than those could be; and shall we, puny mortals, improve on his plan?

The conversion of the world, as glorious as it might seem, looks not to us so glorious as the setting up of the kingdom! Why, at the present rate, it would take ages to convert the world! According to the lamented Dr. ARMSTRONG, it would take "ages on ages!!" The present generation of the wicked, then, must die off, and be lost, besides a multitude not now born. Our compassion, therefore, prompts us to cry, Come, Lord JESUS, come quickly! Come and reward thy waiting, weary saints, who have so long inquired, "How long, O LORD!"

Portuguese Exiles.

Monday evening Oct. 15th, 1849, I attended a meeting at Broadway Tabernacle, New York, at which about two thirds of these presented exiles, now in or near New York, were present. It must interest the heart of every reader of the *Advent Herald*, to know that there are, in the midst of us, those who have forsaken home, and friends, and property, for the sake of CHRIST and his word.

From a brief statement, made by Dr. BAIRL, we gathered the following facts: In the year 1838, Dr. KALLEY, a Christian physician, went from Scotland to Madeira, for the improvement of his wife's health. The island belongs to Portugal, and the people are Catholics. Dr. K. soon learnt their language, and, having some property, he established, one after another, about a dozen schools for the natives. He also held religious meetings in his own hired house, and circulated the Scriptures among those who could read. This work he continued, without molestation, for five years. Some of our readers will remember hearing of the persecutions of Dr. KALLEY in 1843. At that time, the Bible had been read, and its truths felt, by hundreds, who turned from the fables and vanities of Popery, to the living God. The priests were exasperated, when mass and the confessional were deserted by so many. Persecution was directed, first against the converts, some of whom,—about fifty in all,—were imprisoned for several months, and

a few for one or two years. Dr. K. himself was imprisoned for a short time, but, being a British subject, was soon released. Yet he was not allowed to remain in peace. After having been in the island about seven years, he was forced to leave.

The converts were so cruelly treated, that in 1846 about one thousand of them left their native land, and fled;—six hundred went to Trinidad, one hundred to Demerara, about as many to St. Christopher's, and a few to other islands. The poor exiles must have felt their faith and patience severely tried, when they found themselves in a climate which was to them extremely unhealthy. In about two years one hundred and twenty died in the Island of Trinidad, from disease, exposure, and hardship. Mr. GONSALVES, a Baptist missionary laboring in this country—himself a native of Madeira—went out to see his suffering brethren, and to make arrangements for their coming to the United States.

About sixty had arrived here previous to May last, and more than four hundred have come since. The great body of them arrived in June, and arrangements had already been made to have them go directly West, where they were to be provided for by the Illinois Hemp Company. But just as they were on the point of starting, it was found the Company could not fulfil its engagements. This was a great disappointment, but it seemed providential, for, if they had gone then, they would have been fearfully exposed to the cholera. In the meantime, they have been provided for mostly through the Protestant Society, in New York. They have lived in the most economical manner, but, being ignorant of the English language, and unacquainted with our modes of labor, they could do but little for their own support. Those who were mechanics joyfully availed themselves of every opportunity to labor. They meet every day for the reading of the Scriptures, which they seem to regard as their chief treasure.

Arrangements have now been made for them to go to Jacksonville and Springfield, Ill., where they are to have places furnished for them in families and on farms, so that it is hoped they will, in a year or two, learn the language and manners of this country, that they may be able to establish a colony by themselves. In the meantime, it is desirable that they should not be separated far from each other, but that they may be able still to meet, and hear, in their own language, that gospel for which they have suffered.

At the meeting, they sung two hymns in Portuguese, which Mr. GONSALVES interpreted, in part, in English. They breathed a spirit of praise for God's mercy, and joyful hope of the heavenly kingdom.

Such examples should teach us to prize more than ever that blessed Bible, for which these exiles have, almost literally, endured the loss of all things. We also see in these facts another proof that the malignant spirit of Popery remains unchanged. Though the saints are not now, as formerly, in the hands of that cruel and persecuting power, which speaks great words against the Most High, yet in various ways that anti-Christian power is making war and prevailing, and in some form he will do so, till our righteous King, whose throne has been so long usurped, shall come to reign.

N. SOUTHDARD.

THE FOREIGN NEWS.—The news of this week will be read with interest. Respecting its indications, we agree with the following remarks from the N. Y. *Tribune*, that there is "more than a doubt on the notion that Europe is about to lapse again into the old stagnation. The Ottoman Porte, with the support of France and England, bravely persists in the refusal to surrender the Hungarian refugees. The Russian Legation at Constantinople has thereupon closed its doors, and is preparing to go home. After this comes war. England and France have made themselves parties to the provocation; how, then, can they escape participating in its consequences? The war, if it come, must be a general one; that cannot be helped."

"The question, then, is, will Russia withdraw from her position? Not she. Why should she yield the prize, which for half a century her policy has steadily pursued, now that it is within her grasp?—Her Cossacks and Tartars will not suffer from war; the Russian people are impatient for it, if they have the capacity of impatience for anything. They need a new field for the satisfaction of their instincts; they must march forward to their destiny. Russia is a military, that is, a barbarian state, and the end of such a state is foreign conquest. The dream of the Russian is the domination of Europe and Asia.—England and France fear war; Russia desires it.

"But no matter how great the wish of the Western nations to escape the long-threatened conflict with the Northern colossus, they cannot quietly allow Turkey to be conquered and converted into a Russian province. Their cowardice will tolerate much, but that it cannot. Neither can they allow the refugees to be surrendered. War is then imminent, and it is no wonder that in London and Paris no other subject is talked of. Such a war, however it terminates, must be the critical point in the history of this century. Come it must at some time; and why not now?"

SUMMER CAMPAIGN CLOSED.—We have just returned from our summer campaign, somewhat exhausted, yet, by the blessing of God, in good spirits. We intended to rest, for a while, but do not now find the place for repose. The only hope that remains for us, if faithful, is the "rest that remains." We hope to get time soon to prepare an article on the state of things East and West, and on the results of the labors of the season.

Correspondents, and friends who have been neglected, will pardon us, in consideration of continual and pressing duties. They will all be attended to soon. We wish in particular to say to any who have paid money for the *Herald*, which has not been received in the paper, to inform us of the fact. In the hurry of business, mistakes may have been made, all of which we shall be anxious to correct.

The Providence meeting was well attended, and one of the best of the season. Bro. FASSETT will give some account of it.

Bro. RALPH HARLEY.—Our promise to visit you this fall stands good. We shall not be able, however, to come till the last of November. Please write us as to the best arrangements, &c.

Bro. THOMAS P. HEDRICK.—We shall "consider the necessity of the case." God willing, we shall come West next summer.

We shall preach at Hopeville, R. I., to-morrow, (Sunday, Oct. 28th,) morning and afternoon.

PLACID FACES.—ELIAN says of SOCRATES, that notwithstanding his domestic vexations and the public disorders of his time, he was never known to leave or enter his house with a disturbed countenance. It was his practice, when tempted to anger, to lower his voice, and resolutely assume a more than usual gentleness of aspect and manners.

"Although SOCRATES lived more than two thousand years ago, and had no lights from revelation to guide him, his example might be advantageously followed by multitudes of the present day who profess to have learned at the feet of JESUS CHRIST.

"Rightly considered, it is melancholy to think how little the bland and cheerful influence of Christianity is visible upon the countenances of its disciples. A large proportion of the faces you meet in your walks, tell of some inward disquietude."

THE INDEPENDENT.—published weekly, at \$2 per year, at No. 201 William-street, corner of Frankfort-street, New York, appears now to be established on a permanent basis. It is conducted with much ability, is *independent* in its ecclesiastical position, and occupies a lofty position among religious journals, for its dignity and courtesy to opposing elements.—We hope to continue to number it with our most valuable exchanges.

"V. B. PALMER'S Business Men's Almanac for 1850; containing, besides the Astronomical calculations, much useful information for Merchants, Manufacturers, Mechanics, and business men generally. New York: published by V. B. PALMER, at his Newspaper Subscription and Advertising Agency, Tribune Buildings." The above contains a large amount of varied and valuable information.

"HOLBROOK'S New England Railroad Guide," (No. 10,) for Oct. 15th, is received. In addition to previous valuable information, it contains a map of the railroads in Massachusetts, Rhode Island, and Connecticut, worth twice the price of the book—three cents.

"THE PROMISE OF GOD."—We would call particular attention to the article of Bro. TURNER, on the above subject, on another page. Had we given it a thorough reading before seeing it in proof, we should have deemed it worth being issued in a tract form.

THE MEETING IN SALEM.—Will the friends in that vicinity notice the appointment, in another column, and contribute, by their presence at least, to its interest?

BRO. B. PERHAM will act as an agent for this paper.

Correspondence.

THE PROMISE OF GOD.—(ACTS 26:6)

This promise—termed in our text “the promise made of God unto our fathers”—was first made to Abram, while he was in Mesopotamia, before his father removed to Charan. (Gen. 12:1-3; Acts 7:2.) This promise to Abram probably induced Terah, his father, to remove, with his family, to Charan.

In Gen. 12:7, the promise is renewed to Abram, that his seed shall possess all the land of Canaan.

In Gen. 13:14, the promise is again repeated, and Abram and his seed are named in the covenant as heirs to the land.

In Gen. 15:7, 18, the promise is repeated a fourth time, that Abram shall inherit the land, and that it is given to his seed.

In Gen. 17:7, the promise is repeated the fifth time to Abram, and his name changed to Abraham. Now the promise is, that the covenant shall be established between the Promiser and Abraham and his seed, and circumcision is given.

In Gen. 22:16, the promise, embracing the territory, is repeated the sixth time to Abram, when he had offered Isaac, and it is confirmed by the oath of God.

Paul, in giving the basis of the Christian's hope, refers to the promise at this last point of time, and says, God “sware by himself”—“confirmed it by an oath.”—Heb. 6:13, 14.

To the Galatians (3:15, 17) Paul speaks as though the promise might have been changed previous to its confirmation; but being “confirmed, no man disanatheth, or addeth thereto,” it being “confirmed before of God in Christ.”

The question being settled, and the promise confirmed, it is never afterwards repeated to Abram.

In Gen. 26:3, God appears to Isaac, after the death of his father Abraham, and promises to give to him and his seed all that land, and to perform to him the oath which he had sworn to Abraham.

When Jacob fled from Esau, God met him, and made to him and his seed the promise of the same land that he had promised to Abraham, and to Isaac, and their seed.—Gen. 28:13.

In Gen. 35:12, God appears again to Jacob, and calls his name Israel, and promises to give to him and to his seed the land that he had given to Abraham and Isaac.

After Moses had brought Israel from Egypt to the borders of Canaan, he was called up into a mountain before his death, and shown the land of Canaan, and was told that it was the land which God “sware to Abraham, to Isaac, and to Jacob.”—Deut. 34:4.

After the death of Moses, God appears to Joshua, and repeats the promise.—Josh. 1:1.

Abraham fed his flocks in the land promised him, (Gen. 12:7; 13:3). Isaac also occupied it, and pastured his flocks and herds there. (Gen. 24:3; 25:5; 26:1-6, 14). Esau also occupied the land during Jacob's visit to Laban; but when he returned, Esau retired to Mount Seir, leaving him in possession of it.—Gen. 35:27.

But neither of those patriarchs understood this occupancy of the land to fulfil the promise. They died in the faith that the promise would yet be fulfilled.—(Heb. 11:9, 13; Acts 7:5.) On the strength of the promises, they looked for a city built by God, and an heavenly country. (Heb. 11:10, 16.) Based on this promise, Abraham expected to be heir of the world, (Rom. 4:13), or a heavenly country; and he understood the world promised him to be the new earth, or the earth renewed. Thus Peter says, (2 Pet. 3:13), though the earth is dissolved, “nevertheless we, according to his promise, look for new heavens and a new earth.”

Who are the seed of Abraham, or heirs to the promised inheritance? Had it been the seed of Abraham according to the flesh, then Ishmael, the sons of Keturah, and Esau, must have been included in the heirship. But the fact that they were not thus included, shows that certain conditions, or qualifications, were required of those who should be heirs, aside from the fact of being descended from Abraham. That condition, or qualification, under the covenant of promise, was the adoption of the same faith that induced God to make the promise to Abraham. No person at this day, if inquired of concerning a son, or a grandson, of Father Miller, that might chance to be an atheist, would pretend to call him a “Millerite.” Yet the same person, on meeting one who had embraced the faith received through the instrumentality of Father Miller, would apply that term to him, though he were from Ethiopia. Who, then, shall be called Abrahamites, or Israelites? Those that have descended from Abraham and Jacob by the flesh, or those that embrace the same faith with them? Who are termed Christians? Those who embrace the doctrines which he taught, and which distinguish them from the rest of mankind.—Abraham's distinguishing characteristic was not any peculiarity of the flesh, but it was his peculiar faith. Now, the promise having begun in the spirit of faith, shall it be perfected in the flesh? If the promise was to Abraham because of a particular flesh, then it would be perpetuated to that peculiar flesh. But when it is made to him because of a particular faith, shall it not be perpetuated to those holding to that particular faith?

When God promises to Abraham that his seed shall be as the stars of heaven, innumerable, (Gen. 15:5), Paul says that this seed was not that of the flesh, but of the same faith with Abraham. (Rom. 4:11, 18.) Paul says, (Rom. 4:11, 12), that Abraham is the father of those “who walk in the steps of that faith of our father Abraham,” and “the father of all them that believe.” He tells the Galatians (3:29), that those who are Christ's are Abraham's seed, and heirs according to the promise. And that the Gentiles receive by faith the promise that was made through the spirit to Abraham.—Gal. 3:14. And

finally, that Christ is the grand heir, (Gal. 3:16), and all that have the spirit of Christ are his, (Rom. 8:9,) and heirs with him to the inheritance promised to Abraham and his seed.—Gal. 3:29; Rom. 8:17.

Under the law, a covenant of works, Israel came into the land of Canaan, after four hundred and seventy years had elapsed from the time when the covenant was confirmed to Abraham. (Ex. 12:40; Gal. 3:17; Deut. 1:3.) Yet no person came into Canaan, under the law, by reason of being descended from Abraham in the flesh, but because of embracing the same faith with him. All, both the flesh of Abraham, and that amalgamated mass composed of the flesh of Israel and of Egypt, came out of Egypt; but only those who had faith could enter the land of promise.—Heb. 3:18, 19; 4:6.

The law contemplated continuing the possession to those, and only those, of faith, whether Jews or Gentiles. If any one of Gentile origin would receive the Abrahamic sign of circumcision, he was to be received, and to keep the passover. On the other hand, if one of the natural descendants of Abraham refused that sign, he was to be cut off. (Ex. 12:48.)

One ordinance was alike for the flesh of Abraham and for a stranger. (Num. 9:14.) For killing man or beast, there was one law for them and for the stranger.—Lev. 24:22. The same law was to regulate their offerings, and those of the stranger.—Num. 15:15. One law was for the sin of ignorance, to them and to the stranger.—Num. 15:29. One law and one penalty to him that gave his seed to Moloch, whether of them, or the stranger.—Lev. 20:2. The decalogue, written by the finger of God, covenanted with the stranger.—Ex. 20:10. The sabbath was instituted to benefit the stranger also.—Ex. 23:12. One law and penalty for blasphemy, to them and to the stranger.—Lev. 24:16. One law for relief of the poor.—Lev. 25:35. The cities of refuge were designed for them and for the stranger.—Num. 35:18. The covenant made in the land of Moab, before Moses was taken from them, was with them and the stranger that was there with them.—Deut. 29:11. The water of purification was prepared both for them and the stranger.—Num. 19:10. And they were purified by the same processes.—Lev. 17:15.

If one of the flesh of Abraham, or the stranger, eat leaven during the passover, he was to be cut off.—Ex. 12:19. Also those that were not purified were cut off. Compare Lev. 17:15, 16, with Num. 19:10.

Both were to be cut off for presumptuous sins.—Num. 15:30. If one of the flesh of Abraham, not on a journey, or unclean, refused to keep the passover, he was to be cut off.—Num. 9:13. They should be cut off if they refused to kill one that gave his seed to Moloch.—Lev. 20:4. If they disobeyed, God threatened to do to them as he thought to do to the Canaanites; that is, destroy them from off that land.—Num. 35:55; Josh. 23d. If they turned from him to other gods, they were to be plucked up.—2 Chron. 7:19.

The temple was built and dedicated as well for the use of the stranger as for the flesh of Abraham.—2 Chron. 6:32; Isa. 56:7. So likewise the temple.—Lev. 17:8. The temple continued open for the use of both to the days of Christ.—Acts 8:27; John 12:20.

Under this civil code, Joshua brought all the hosts of faith into Canaan. Gideon, Barak, Sampson, Jephtha, and Samuel, bare rule in that land. David and Solomon reigned over it, in whose days all nations gave an annual reverence.—2 Chron. 9:23, 24. All these were possessed of the Abrahamic faith, yet all that they received did not fulfil the promise.—Heb. 11:32, 39, 13. In their dying hours, they believed the promise would yet be fulfilled to them. Can the law ever fulfil the promise? The Jews in Paul's day claimed that the promise remained unfulfilled.—Acts 26:7.

Whenever the Jews were subdued under other nations, or cast out of that land, it was because they had not the Abrahamic faith. And whenever they were restored, it was by virtue of embracing that faith. When they forgot God, and served Baalim and the groves God sold them into the hands of Chushan-rishathaim, king of Mesopotamia, whom they served eight years. But when they remembered God, and prayed for deliverance, he delivered them by Othniel.—Judges 3:7-9. After forty years, they again forsook the faith of Abraham, and the Moabites, Ammonites, and Amalekites subdued them; and Eglon, king of Moab, ruled over them eighteen years. But when they turned in faith to God, he delivered them by Ehud.—Judges 3:11-15. After eighty years, they again forsook that faith, and were delivered into the hands of Jabin, king of Canaan. In their distress they remembered God, and cried to him; and he delivered them by Deborah and Barak. Judges 3:30; 4:1-3. After forty years, they again violate that faith, and are given into the hands of the Midianites. When they repent and pray to God, he delivers them by Gideon.—Jud. 5:31; 6:1, 7. Gideon ruled forty years (8:28), Abimelech ruled a period of three years (9:1), Tola twenty years (10:1), and Jair twenty-two years (10:3). After the death of Jair, by their works they denied that faith, and were delivered to the Philistines and children of Ammon for eighteen years.—Jud. 10:6-8. They repent and cry to God; but he tells them that at their request he had delivered them from the Egyptians, the Ammonites, Amorites, Philistines, Zidonians, Amalekites, and Moabites, but now they might seek deliverance from the gods that they had preferred to him, for he would deliver them no more.—Jud. 10:10. They confess their sins, put away their idols, and ask to be delivered but once more, when God delivers them by Jephtha.—Jud. 10:15. They again reject the faith, and are given into the hands of the Philistines for forty years.—Jud. 13:1.

REIGN OF THE KINGS.

Israel was divided because they forsook the faith of their fathers.—1 Kings 11:11, 31-36; 12:15. Je-

roboam established idolatry as the national religion of the ten tribes, over which he ruled.—1 Kings 12:26. He cast off the Levitical priesthood, and ordained others.—2 Chron. 11:14. All that continued in the faith of Abraham forsook Israel, and fled to Judah.—2 Chron. 11:13, 16. The kings of the ten tribes continued in the idolatry of Jeroboam, and God delivered them into the hands of Hazael and his son Ben-hadad, kings of Syria; but when they called upon God, he delivered them; yet they forsook not their idolatry.—2 Kings 13:2-6. The ten tribes continued in idolatry from Jeroboam to the days of Hoshea, when God sent them to Assyria, and has never since delivered them.—2 Kings 17:1-12, 22-23.

Judah, also, forsook God under Rehoboam, and God brought against them Shishak, king of Egypt. But when they humbled themselves before God, and returned to the faith of their fathers, God rescued them.—2 Chron. 12:1-12. For rejecting the faith of Abraham, Judah was finally sent to Babylon.—Dan. 9:5-14; Neh. 9:26; 2 Chron. 36:14; 2 Kings 21:1; Ezra 9:7. When they humbled themselves, confessed their sins, and returned to that faith, they were restored to their land.—Neh. 1:4; Dan. 9:4.

Although from this time Judah never went into idolatry, but observed the ceremonies of the law, yet they forsook the faith of Abraham.—Rom. 9:22. Then for a violation of the faith of Abraham, and not the ceremonies of the law of Moses, their city was destroyed, and they were cast out forever, unless they, like the Gentiles, embrace the faith of the Gospel.—Rom. 11:20. So strict were they to the letter of the Mosaic law, that they tithe mint, anise, and cummin; and so lax were they as to the Abrahamic covenant, that they neglected judgment, mercy, and faith.—Matt. 23:23.

If God has ever dealt with the seed of Abraham according to their faith, and not after the flesh, what advantage is there to those of the flesh of Abraham, except that “to them were committed the oracles of God!”

Who are Abraham's seed, in whom all the nations of the earth were to be blessed? As an indication that that seed even was not promised to be of the flesh of Abraham, (though it was afterward promised to be of the flesh of David,) and in proof that the Gentile believer occupied as favorable a position as if born of Israel, we present the following facts:

The genealogy of Christ comes through Rahab, the harlot of Jericho (Josh. 6:25; Matt. 1:5); and through Ruth, of Moab (Matt. 1:5; Ruth 4:10); and Naarah, of Ammon (Matt. 1:7; 1 Kings 14:31); and a daughter of the king of Geshur.—Matt. 1:7; 1 Kings 15:12; 1 Chron. 3:2. If the promised Messiah was to be of the flesh of Abraham, how, in that lineage at least, have four nations combined?

Under the promise to Abraham, or the law of Moses, no persons, not excepting the Jews, have ever as yet had proprietorship of the land of Canaan. The Jews occupied the land as tenants—not as proprietors.

When Jacob fled from Esau, on his way to Laban God met him, and promised to him and his seed that land. Jacob proposed that if God would return him safe to that land, he would give to God a tenth part, or tithe, of all its products, and all that God should give him.—Gen. 28:15-22. God brings Jacob back to Canaan, and Esau retired before him.—Gen. 36:6, 7; 28:1.

When God brought Israel out from Egypt to this land, he remembered his arrangement with Jacob, and introduced the law claiming a tenth part of all that shall be produced in Canaan.—Lev. 27:30, 32. He divided to them the land by lot, and forbade that it should be sold forever, because the land was his (Lev. 25:23); and he claimed the tenth part that the land produced. But for the tithe of animals he accepted the first-born.—Ex. 13:12.

The first-born of man he exchanged for the tribe of Levi, demanding that, as the first-born were more in number than the tribe of Levi, the balance should be paid in the national currency.—Num. 3:12, 47. This money was given to Aaron and his sons.—V. 48. The cattle of Levi were taken instead of the firstlings of the flocks of all Israel.—Vs. 41, 45. The tithes which God claimed he gave to the Levites for their support, and a tenth, or tithe of the tithe which they received, they were to give to Aaron and his sons.—Num. 18:26-28.

On the renting of the land see and compare Psa. 80:8-16; Isa. 5:1-7; Jer. 2:21; Matt. 21:33; Mark 12:1; Luke 20:9.

C. B. TURNER.

LETTER FROM M. D. WELLCOME.

DEAR BRO. HINES:—While I look into the Word of God, and see there delineated the strait gate and the narrow way, which alone leadeth to life, I feel the importance of taking the following injunction of the apostle, “Examine yourselves, prove your own selves, whether ye be in the faith.” The word of God speaks of a faith that is dead, also of a “vain faith”—of a hope which perisheth. I want to have a living faith; that which unites the soul to Christ as the branch is to the vine, making me one with him, and bringing the power of a present salvation from the dominion of sin; and I am well aware that in order for me to be in possession of this faith I must unreservedly yield myself to the service of Christ; for a faith that does not spring from, or is not the result of obedience to the will of God, is a vain and presumptuous faith, that will not afford its possessor any aid, when Christ is revealed from heaven in flaming fire. “The grace of God which bringeth salvation, hath appeared unto all men, teaching us, that, denying ourselves of all ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.” Alas! how many profess to

be looking for this hope who are destitute of the qualifications here given, soberness, righteousness, and godliness.

I know that if the hope which I cherish does not “enter into that within the veil,” if it does not lead me to deny myself of all ungodliness and worldly lusts; if it does not tend to make me heavenly-minded, and sober, I may be assured that it is not “that hope which is like an anchor, sure and steadfast;” it is not the “lively hope,” the “blessed hope,” and “the well-grounded hope,” upon which we are commanded to lay hold, and for which we are exhorted to look. It is not the hope for which Paul stood before Agrippa, and was judged; it is not that hope which leads its possessor to seek for that holiness of heart and purity of character which shone out so conspicuously in the life of our Saviour.

Consecration, and entire conformity to the precepts of the gospel, are the fruits of the true hope. The apostle Peter, after speaking of the coming of the Lord, and certain events connected with that coming, says, “Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.” What purity of heart is here brought to view! And what was the incentive to action? Why, it was the hope—“Seeing that ye look for such things.” What things? The coming of the day of God, the melting of the elements, and the new heavens and new earth. Death, and the grave, were not the objects presented before their minds as an incentive to repentance, but the hope of seeing Jesus as he is—the Lord's coming—this was the watch-word that stirred them to action. Truly have men turned away. It was the “blessed hope” which led the apostle Paul to forget the things that were behind, and inspired him with a holy ambition and ardent zeal to press forward to the attainment of the “prize of the high calling of God in Christ Jesus.” It was that he “might rejoice in the day of God that he had not run in vain,” that he held forth the word of life, “and exhorted his brethren to be blameless, the sons of God without rebuke, in the midst of a crooked and perverse generation,” among whom they shone as lights in the world. Would he exhort them to have their conversation in heaven, he presents the blessed hope, the coming of him who should change their vile bodies, and fashion them like unto his most glorious body. Would he enjoin upon them the importance of having their moderation known unto all men, he adds, as a reason, “The Lord is at hand!” When speaking to his Colossian brethren of the reconciliation which Christ by his death and sufferings had effected, he brings forward the following as a condition of their being presented holy, unblameable, and unrepentable in his sight: “If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel.”

While the apostle was making known the riches and glory of the mystery of God among the Gentiles, preaching, warning, and teaching, what was his object? “That he might present every man perfect in Christ Jesus.” Would he exhort his brethren to seek those things that are above, where Christ sitteth, and place their affections there, he adds as a reason, “For ye are dead, and your life is hid with Christ in God. When Christ who is your life shall appear, then shall ye appear with him in glory.” In his address to the Thessalonians, while alluding to the charges and exhortations which he had given them, assigns as a reason for so doing—“That ye might walk worthy of God, who hath called you unto his kingdom and glory.” When comforting them concerning those who had fallen asleep, he directed their eye to the time when the Lord Jesus would descend from heaven with a shout, with the voice of the archangel, and the trumpet of God, and raise them again to life. The apostle James exhorts his brethren to be patient “unto the coming of the Lord.” Peter, also, in his address to the strangers scattered abroad, speaks of the “lively hope”—the incorruptible and undefiled inheritance reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. He consoles them in view of the “fleury trial,” with the comforting assurance that if they are partakers of Christ's sufferings, when his glory is revealed they shall be glad with exceeding joy. He stirs up their pure minds by way of remembrance that they may be mindful of the words which the holy prophets have spoken respecting the coming of the Lord, and the restitution, and exhorts them to purity, seeing that they look for such things. He tells them to give diligence to make their calling and election sure, so that they need not fail, “for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Thus we see from the writings of the apostles, that they exhorted to repentance and holiness, not because men were going to die, but “because God hath appointed a day in which he will judge the world by that man whom he hath ordained;” and assurance of this is given in the fact that “he hath raised him from the dead.” And not only the apostles, but the Saviour also, in all of his teachings, pointed to the day of his coming as the time of reward. “When the Son of man cometh, he shall reward every man according to his works.” “Ye shall be recompensed at the resurrection of the just.” In the end of the world is the harvest, “and then shall the righteous shine forth as the sun in the kingdom of their Father.” How exceedingly desirable, then, is the coming of the Lord. “His reward is with him!” He brings the everlasting kingdom—the undefiled inheritance—the spotless robe, palm of victory, golden city, and eternal life for all the ransomed ones. Shall the Bride, then, turn away from the glad tidings of the Bridegroom's return with indifference, and say, “O, it matters not to me when he comes, if I am only ready; whether it be now, or a thousand years hence!” Does not

such language indicate a lack of preparation—an alienation of affection? Does not the loving wife who has made all ready for the return of her long-absent husband count the long moments which elapse before his arrival? Does she not eagerly listen to catch, if possible, the sound of his approaching footsteps? Think you if a friend should run in and say, "Your husband is coming—he is at the door," she would turn away and say, "It is no matter to me whether he is there, or a thousand miles off—I am ready,"—and still pursue her ordinary avocations. Would not that friend think, and rightly too, that she did not feel very great joy at the return of her husband? If she did, would she not hasten to greet him at the door, and welcome him with smiles? And would she not feel more gratified in having him with her, where she could gaze upon and converse with him, than to have him a thousand miles off? Most certainly. And if the professed Bride of Christ does not feel elated with the news of the speedy return of her Lord, and does not avail herself of all the evidences afforded of that event, we may know that there is an alienation of affection in that heart. O, how many fond, loving hearts, then, are to-day beating high with joy and ardent expectation in view of the return of the heavenly Bridegroom? How many eyes are upward gazing, to catch a glimpse of the regal chariot, clad with splendor, surrounded with glory, and attended by heavenly retinue of angels?—To such no sound is so sweet as that of the Lord's coming. To their minds this truth has become a living reality. They confess plainly that they are pilgrims and strangers on the earth, looking for a heavenly country. Happy is this people, for their God is the Lord!

Hallowell (Me.), Sept. 30th, 1849.

THE TENT-MEETING AT SYRACUSE.

Our meeting in this city, though conducted under very unfavorable circumstances, will, we believe, be found to have awakened an interest in some hearts. The State Fair, lectures on Mesmerism, rainy weather, and some other unavoidable impediments to our usefulness, embarrassed us.

We were much interested in the lectures of our brethren from the East, who occupied most of the time, though toward the close of the meeting we enjoyed the zealous and warm-hearted labors of Bro. Bates of Homer. Bro. Needham (though with us but a short time) elucidated the great features of the Advent faith in his usual perspicuous and systematic manner, to the edification of the hearers. We regretted that his stay was so short. Bro. Robinson's historical and prophetic sermons were exceedingly instructive in their abundance of facts; and the copiousness of his collection of historic testimony, interwoven appropriately with the holy prophecies, was refreshing even to those of us who are accustomed to preach upon the prophecies. After such clear expositions of the course of events in the world's history, and the presentation of such startling evidences of the judgment, Bro. R.'s earnest and pathetic appeals to the audience at the close of his labors, were most impressive.

The valuable sermons and untiring labors of Bro. Himes, together with his interest in the general and permanent prosperity of the work of God here, are highly appreciated, and will be remembered by the brethren in this region. May the blessing of God be upon our brethren, wherever they labor!

PERMANENT MEETINGS IN SYRACUSE.

The brethren in this city have engaged "Buitall's Hall," for their meetings on the Sabbath, where they will worship three times, at the usual hours. The hall is commodious, and pleasantly located on Fayette-street, one door east of "Buitall's Hotel," in a central place; and we hope by God's blessing to see the work of God prosper, and souls converted. We want our brethren and sisters in adjacent places to meet with us on Sundays, so far as possible. We shall devote our labors also to the region round about, Manlius, Liverpool, Fayette, Cicero, Brewster, Clay, and other places, as the Lord opens the way. It is possible I may preach regularly at Manlius once a month, if it seems best. In such case, however, I expect to have Syracuse supplied. The number of brethren in this city not being large, we shall look to the friends of the cause in adjacent places to help us in meeting expenses. This all who love the Lord Jesus and his coming will be cheerful in doing. A goodly number of brethren and sisters at the Tent-meeting expressed their willingness to do what they could; both those residing in the city, and in places near us, to sustain permanent labors in this wide field.

OBJECTS OF OUR LABORS.

1st. Not to make proselytes to a sectarian dogma. 2d. Not to make war indiscriminately upon all religious societies. We are the children of Israel, and not of Esau, "whose hand was against every man, and every man's hand against him." We can only contend for the faith.

3d. Not to justify all that we or any class of Adventists may have done or taught, in times past.

4th. But to give the evidences of the coming and kingdom of Christ at hand, from the fulfilment of prophecy.

5th. To awaken professed Christians, as far as possible, to examine the subject, and prepare to meet their Lord.

6th. To awaken and recover the lukewarm and backslidden in heart, that they may meet Christ in peace.

7th. To secure the conversion of poor sinners to Christ. O! how soon will the day of God burst upon them in all their folly, and guilt, and mirth, and worldliness! Will not God help in this work? Yes! is the language of faith.

8th. Last—not least—"To strengthen the things that remain that are ready to die"—to endeavor to

keep the Advent people themselves in a state of holy zeal, untiring watchfulness, earnest prayer, and consistent living. "To stir up their pure minds by way of remembrance of the words which have been spoken by the prophets and apostles." To preserve them from the prevailing unbelief, by presenting the great truths which contain the objects of faith and hope. Can the Lord save us because we hold a correct theory, if our hearts are cold, if our love to Christ, to each other, and to sinners who are in their sins unmoved, has given way to apathy and deadness? Can the Lord call us good and faithful servants because we are Adventists, while we do nothing to further his cause and save men from hell? Nay, verily! I am impressed very solemnly that there are many *Adventists in theory*, who are not such *in heart*, and whose supineness and worldliness will prevent their being called either "good" or "faithful servants." The religion of Christ does not consist simply in correct views of God's plan. To be a Christian a man needs to know not only what God has intended to-day, but what he has done himself, and what he now is doing, and intends to do. It is proper to understand as much of God's doings and purposes as he has revealed; but that knowledge is no substitute for our own labor and service, which God requires at our hand. To this service we are constrained by the love of Christ, which is exhibited in God's great scheme; but when we neglect the service which Christ thus constrains us to perform, and are satisfied with knowing his purposes and plans, we are as inconsistent as a servant who should suppose his master would accept of his knowledge of his employer's affairs in place of his service in the field where he had been required to labor.

SHUT-DOORISM.

There is too much shut-doorism among some Adventists. Instead of believing God, and expecting his blessing on the labors of his servants, and the fulfilment of the promise, "Lo, I am with you in making disciples unto the end of the world," and "accounting the long-suffering of God salvation," they are ready to sink down at their fire-sides, and not only fold their own hands to sleep, but they want every body else, apparently, to be as unmoved as themselves. They predict that nothing can be done, and when, owing to their own unbelief and slothfulness nothing is done, they attribute the failure to the money cause, and congratulate themselves on their acuteness in being able to foresee the results of their own course—for effect follows cause. To labor without faith in God is sure to secure no harvest. I have never known any class of Christians to accomplish anything in the cause of God, who had not faith enough in God to expect something would be done. Faith in God is the main-spring of all usefulness. Where there is no faith there is no interest—no zeal—no earnest labor—no importunate prayer. When will all the Advent brethren shake off the horrible incubus of shut-doorism? Not theoretical, but practical. When will they teach, not only by a profession of their faith, but by acting it out, that they believe the Lord is near, and that sinners must soon perish amid the terrors of the last day? Brethren! let us awaken to the solemnities of the approaching judgment, and gird up our loins for the service of Christ, and so be permitted to hear the voice of the Master, saying, "Well done, good and faithful servants."

ANOTHER TRACT FOR DISTRIBUTION.

During the Tent-meeting here, we purposed publishing a paper for circulation in this city, containing, in part, matter which had been before published and extensively circulated in America, Great Britain, and the West Indies, viz.: the diagrams and explanations of Dan. 2:7, and the trumpets of Rev. 8-11 chapters, but failed of getting the stereotype plates. We have now procured them, and have arranged to issue an edition of several thousand sheets, which would be valuable for circulation among all classes of persons who have not known our views of prophecy; and as we have two pages to devote to other subjects besides those named, we shall endeavor to have something adapted for appeals to the churches, who treat this subject with neglect, and to impenitent sinners, whom we desire to rescue from their approaching doom; and to Adventists themselves. Let our friends all abroad send us their orders for this sheet, and circulate it among all classes. Price, \$1 00 per hundred. N. B.—The sheets will be printed double, and can be sent by mail at half-price. Also observe that the sheet of eight pages can be used entire, or cut into four separate tracts of two pages, which will be about the former size of the "Signs of Times," making four tracts for a penny. Our devoted brethren at Auburn, who are always at work, and carry tracts in their hats, have ordered one thousand copies. Let others do likewise. Those who address me soon can have any local notices of their meetings inserted, if they choose. Address—Syracuse, N. Y.

L. DELOS MANSFIELD.

LETTER FROM G. NEEDHAM.

DEAR BRO. BLISS:—I feel much interested in the views you are presenting of prophecy, and especially of the 12th chapter of Revelation. Never having seen any view that harmonized that chapter, I opened the "Herald" week before last with intense interest. I hoped to find a solution of my difficulties, but I feel as much at a loss as ever, about the truth of the matter. I arose from a perusal of the numbers much as I used to from the "Comprehensive Commentary." Will you suffer me, while I state some of my objections?

1. "Heaven" you understand to symbolize "the exalted station to be occupied by the parties symbolized." Very well—the one is "exalted" just as high as the other. Subsequently, somebody or something is cast down: which you say is one of the parties; and yet the cast-down party persecutes the exalted party, and that, too, by a long space of time.

2. The "dragon" is cast down, and the "woman" is not exalted, i. e., she remains stationary, because she was already exalted. How does this agree with her history just prior to the days of Constantine?

3. Is not "heaven" a figure, rather than a symbol, strictly speaking, and given to represent the "theater" of action, without regard to station, whether high or low? See Mat. 13:38—"The field is the world."

4. May it not be true, that the woman, dragon with its heads, horns, and tail, and the child, are the only symbols in the first six verses; and the sun, moon, and stars of the woman, her insignia; and the color and diadems of the dragon his insignia? If so, may not the word "heaven" be used here just as "field" is in the parable of the tares—not as a symbol, but a figure of speech?

5. I am pleased with what you say about the symbolic woman, except "synchronize"—I don't understand that.

6. In No. 8 you tell us, (and, I think, truly,) that the seven heads of the dragon represent the seven forms of government; and the ten horns, the ten divisions of the Roman empire. But in No. 9, the dragon of the 7th to the 11th verses, by some strange metamorphosis, becomes "Paganism!" for which you account from the fact, as you suppose, that "he seems divested of his political insignia."

7. Does not a beast, in prophecy, represent a government? Again, is more than one head or horn necessary to designate its "political" existence?—When no changes are to take place in the form of government, or divisions of the empire, is the head of the beast ever mentioned at all? As, e. g., the lion and bear of Daniel? If this is so, does the fact that the dragon of the 7th to the 11th verses, is seen without heads and horns, prove that it is the same as of the first six verses? only that it now represents "Paganism?"

8. If "the dragon, that old serpent," symbolizes "Paganism," although divested of his "political insignia," it must still have an embodiment, so as to do what is represented by "casting out a flood of water," and by "going to make war with the remnant of her seed." Does this look like casting him down? Really, he is not so low that he cannot reach the woman, as exalted as she may be. And then, again, she flees before him, and were it not for the interposition of a friendly hand, she would be swallowed up!

9. Is a hierarchy, Pagan or Christian, ever symbolized by a beast of any kind?

10. If "the dragon, that old serpent," in the 12th chapter, symbolizes "Paganism," how can you avoid the conclusion, that "the dragon, that old serpent," of the 20th chapter symbolizes the same?

11. There are two "S. Bliss's" in Boston. Suppose I write to "S. Bliss, editor of the 'Advent Herald,'" would the carrier give "S. Bliss, Sec. of the Am. Tract Society" your letter? He would be just as likely to, unless he discriminated better than those who make "the great red," seven-headed, seven-diademed, and ten-horned "dragon" the same as "the dragon, that old serpent, who is called the devil, and Satan." Yours, fraternally.

Worcester (Mass.), Oct. 8th, 1849.

[NOTE.—See "To Correspondents."—ED.]

Extracts from Letters.

From Exeter (Me.), Oct. 11th, 1849.

DEAR BRO. HIMES:—The camp-meeting in this place commenced Sept. 13th. The site for the meeting was judiciously chosen. The principal laborers were Brn. Couch and Churchill. Bro. Couch was eminently successful in riveting the attention of every mind, and elucidating the prophetic Scriptures. The elements of faith were simplified and illustrated, and the depths of Christian experience opened to view. Some of the old pioneers in this region were aroused to new action and energy in the cause, e. g., Elders Ireland, Pease, and Mason. On the whole, it was a triumphant meeting; and what is better, the influence on the community is highly salutary. A deep-felt conviction has fastened on the minds of those who heard, that we are in the last link of the prophetic chain; and a solemn, weighty feeling pervades the public mind. God's people are gathering and uniting; and some, whose love has been cold, are "awaking to newness of life." The meetings of the brethren since, have continued to increase in numbers and interest. Yours, in the blessed hope,

J. MERRIAM.

From Ashford, Oct. 12th, 1849.

DEAR BRO. HIMES:—If the Adventists are symbolized by the angel flying through the midst of heaven to proclaim the everlasting gospel to every nation and tribe, it follows that the work is just begun; and as there are two angels to follow, whose work must be as extensive as the first, and who of course symbolize, according to this supposition, two distinct bodies of people, with different messages, may we not suppose centuries must roll away before He who is our life shall appear?

Please answer this in the "Herald." I think it too late in time for Adventists to be symbolized by the angel alluded to.

HIRAN CADY.

[For a solution of the above, we refer to Bro. WEETHEE'S *Armageddon*, and to our future articles, which will follow in their order, on this portion of the Apocalypse.—ED.]

Bridgeport (Ct.), Oct. 10th, 1849.

DEAR BRO. HIMES:—Have we done all that the Lord requires of us? Have we given line upon line, precept upon precept? Have we done all that can be done to enlighten the minds of those around us? If not, let us be up and doing, and no longer keep

our light under a bushel, but place it upon a candlestick. Let me exhort my brethren to come up to the work. We are about to make one more effort. Let each brother and sister in this country come up with us, and let us in the name of God devise some means to carry forward the work. We need some system of action. We ought at least to scatter our different publications abroad. How much good might be thus done! Let us, then, remember the meeting, and come up with our hearts imbued with the spirit of our mission, and God will help us. Yours, in Christ,

B. H. OSBORN.

From Manchester (N. H.), Oct. 12th, 1849.

DEAR BRO. HIMES:—Tokens of Divine favor are beginning to be seen in our midst. The cause is rising in many places. The meeting on Blansford Hills was well attended. I arrived there Saturday morning, and preached three times. Good attention was paid to the word. We hope good was done. Sabbath morning I went to the south part of the town, and preached two sermons. The word took effect on the hearts of sinners—even the hardest sinners. At the Monday evening meeting I believe thirteen professed to be converted. God grant they may be saved in the day when he makes up his jewels.

Yours, in tribulation and patience,

ISAAC ADRIAN.

Lake Providence (La.), Sept. 27th, 1849.

DEAR BRO. HIMES:—As it respects sending a missionary to this part of the country to proclaim the glad tidings of the near approach of our coming King, I have long desired and prayed that some of the ministers who are proclaiming our glorious hope would extend their labors to this part of the country, and I trust now that my desire may soon be gratified. I will give ten dollars towards the support of a Second Advent minister in this section, and one dollar per month from that on; that is, provided his labor is not confined to New Orleans alone. I am a poor carpenter; yet by the help of the Lord I am determined to do all I can in this great and glorious cause.

Yours, in hope,

J. G. B. WHITE.

Obituary.

DIED, of dysentery, Shrewsbury, Aug. 15th, Dea. STEPHEN STEARNS, aged 68 years. For eight years my dear husband has been the subject of severe bodily suffering. Days of anguish and long nights of weariness and pain, were appointed him; but these sufferings have only added another testimony to the power of sustaining grace. It is true that his weary spirit often gave utterance to this soft complaint:—

"O God of love, look gently down,
Behold the pains I feel;"

and the longings of his soul were often expressed by the lines:—

"O land of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home!"

Yet in all this there was no spirit of murmuring impatience. These notes of sorrow were usually followed by strains of joyful praise, in which he would glory in the cross of Christ, and thank God for the unspeakable gift of his Son. On the morning of the 10th, as though his spirit was aware of the joyful fact that the days of its exile were nearly ended, he joined me in singing,

"Praise God, from whom all blessings flow."
He was then in the enjoyment of his usual health, but at a later hour was violently attacked with the disorder above-mentioned, and for five days (such was his extreme prostration) he said but little. Once, when told by his son that he should not probably see him again here, he replied, with his usual energy, "I shall meet you in the kingdom;" and at 7 o'clock on the morning of the 15th, in joyful hope of the kingdom to come, he fell asleep.

"Asleep in Jesus—blessed sleep—
From which none ever wake to weep."

And now, dear brother, in the loneliness of my widowhood, I find your excellent paper, with its cheering doctrine of a Saviour's coming, a solace and support. With earnest prayer for your success in the cause of truth, I am your sister in Christ,

MARY STEARNS.

DIED, in Dickinson, Franklin Co., N. Y., Sept. 7th, Bro. JOHN PEABODY, after an illness of about six weeks. His disease was an affection of the heart, together with inflammatory fever. Bro. Peabody had been a member of the Christian church for about thirty years. He had remained a member till about one year since, when he dissolved his connection with that people, and united with the Second Advent church organized by the brethren in Dickinson about that time. Bro. P. has left a family to mourn his loss, yet they sorrow not as those who have no hope. His funeral sermon was preached, at his request, by myself, from Job 14:14—"If a man die, shall he live again?" Yours, &c., W. D. GHOSLIN.

BRO. HIMES:—It is painful for me to record it, but so it must be. Our youngest child, an only daughter, has fallen asleep this afternoon, (Oct. 16,) about 4 o'clock, aged two years and five months the 25th of this month. Little CLARISSA HARLOW BURNHAM has been a great comfort to us so far, but we lay her away in humble submission to the will of God, until Jesus shall call her to live where she will not sicken and die.

ELAM BURNHAM.

God governs the world, and we have only to do our duty wisely, and leave the issue to him.—John Jay.

Foreign News.

The steamship *Niagara* arrived at New York on Friday, October 19th, bringing dates seven days later from Europe.

Russia and Turkey.—By far the most important political news by this arrival is the possible and even probable rupture of Russia and Austria with Turkey. It forms the chief topic of discussion in the English and French journals, as well as amongst all classes of the community, and in its paramount importance the Roman difficulty, as well as all other matters of national importance, appears to have been almost wholly lost sight of. The most recent accounts from Constantinople state that the Emperor of Russia had made a formal demand through a special envoy to the Porte for the surrender of Kossuth, Bem, and the other patriots who played a prominent part in the late Hungarian troubles, who have sought refuge at Widden, on the Danube, in the territories of the Sultan. The Turkish Government, with a manliness which cannot be too highly commended, refused to be bullied into a compromise of its independence, and Prince Radzivl, after having ineffectually endeavored to bully the Sultan into a compliance with his demands, has taken an abrupt departure from Constantinople, and Count Titoff, the Russian ambassador, has closed all diplomatic relations with the Porte.

England and France, through their respective representatives, have prevailed with the Sultan in keeping him firm to his first resolution. Already both in England and France cabinet councils have been held to consider these grave circumstances, and not the slightest doubt can be entertained of the result. Should Russia persist in demanding the surrender of those devoted men, an European war is thought to be inevitable.

The Paris journal, "De Batis," of Thursday, says: "We are glad to learn that England and France are most cordially united in the determination to support their ambassadors in the advices given by them to the Porte respecting the extradition of the Hungarian refugees. A note has been drawn up by these two powers of a most energetic character, which it is thought will have considerable weight with the Emperors of Russia and Austria, to whom it is to be presented.

The firm language of the London papers with reference to this question (the delivery of the Hungarian refugees) is noticed with great satisfaction by the Debats. Prince Radzivl having returned to St. Petersburg to tell his tale of disappointment to the Czar, Fuad Effendi, present commissioner of the Danubian provinces, has been sent by the Sultan to the Czar to anticipate Prince Radzivl's statement, and the attention of all Europe is anxiously directed to the north to learn the issue of the affair. The Sultan has countermanded his voyage to Smyrna and the Archipelago. The army of Roumelia, 40,000 strong, is ordered to hold itself in readiness, and the local troops are being embodied there. There is no reason to doubt but that the best accord prevails between the French and English Cabinets, and it is said that a powerful French and English squadron will be ordered into the Mediterranean forthwith, to be ready for any emergency pending the issue of this absorbing question.

Austria.—Austrian politics are of subordinate interest. It is positively asserted, with every probability of the truth of the report, that the fortress of Comorn has surrendered, and thereby effusion of blood has been avoided. In the southern provinces the excesses of the successful soldiery has caused martial law to be proclaimed. No single effectual step has been taken, so far as Austria is concerned, towards a settlement of the question relative to the unity of Germany.

It was reported at Vienna on the 30th ult., that Goryey, the ex-dictator of Hungary, had been shot by Count Edmund Zicky, whose brother was executed by Goryey's decree at Cressel.

Prussia.—In Prussia everything seems quiet, and the chambers were transacting business with decorum and regularity.

The Duchies.—In the Duchies the excitement is as great as ever, and it is quite evident that nothing but the armistice, backed by a predominant military force, keeps the people of Schleswig-Holstein from open resistance to the authorities in Piedmont. The chamber of deputies only consented to the treaty with Austria in consequence of the hard and inexorable necessity which crushes them at present.

Rome.—The manifesto of the Pope has appeared in an official form, and has been received with feelings of deep disappointment, if not resentment, in all quarters. This feeling was especially participated in by French soldiers, several of whom were put under arrest for having torn down, or otherwise defaced, the copies of the manifesto affixed to the walls.—The amnesty in particular was made the object of popular odium. The attitude of the French military authorities is quite expectant. It awaits orders from Paris, but disapproves *de facto* the measures ordered by the Papal Government. And whilst the cardinals dare not walk the streets of Rome for fear of encountering the popular fury, the victims marked out by their inquisitorial decrees walk about freely. The Pope, relying upon Austria or Spain, or both, and being promised funds from Russia, seems to imagine that public opinion will come over to his side, and thus shuts his eyes to the most obvious consequences. The debates on the subject in the French Chambers are anxiously looked for, and should the French troops be withdrawn from the Papal states, there are strong reasons to apprehend that a fresh revolution would immediately break forth.

Venice.—From Venice there is nothing new, except that there is increased gloom and despondency on the part of the inhabitants.

Spain.—From Spain we have only reports of a fresh ministerial crisis. Not one word seems to be said about the serious attempts which have been meditated against Cuba.

France.—The suspension of intercourse between France and America caused much sensation in Paris when first announced, but a rumor having gained general belief that England had offered her mediation, that feeling considerably subsided. As soon as the despatch is terminated, M. Marrast or M. Thiers will, it is expected, be sent to Washington as the representative of France, in the room of M. Poussin.

Gen. Lamoriciere's mission to Russia has proved a complete failure, and he has left St. Petersburg on his return to Paris, without being permitted to present his credentials to the Czar as the ambassador of the French Republic.

England.—*News from Sir John Franklin's expedition.*—A communication from the Lords of the Admiralty, under date of Oct. 4th, states that hopes are entertained that the news brought by Capt. Parker, of the True Love, arrived at Hull from Davis' Straits, of Sir John Franklin's ship having been seen by the natives as late as March last, beset by the ice in Prince Regent's inlet, is not without foundation.

TURKEY AND RUSSIA.—We make the following extract from the London *Times*.

Prince Radzivl, it is stated, has not hesitated to say openly that it is the intention of the Czar to have every one of the Polish and Hungarian fugitives now in Turkey hanged the instant they fall into his hands; and after this avowal he insists upon the execution of his intended victims. The whole Turkish nation protests against being made participants in such a policy. The Grand Council, with one voice, have determined to resist the demands of Russia, and to defy her threat. The Sultan has approved of their resolution, and in this his Majesty is supported by the Sheik-ul-Islam, or chief of the religion, and the whole corps of Ulemas. The Sheik-ul-Islam said that, to give up these poor refugees would be a violation of one of the first principles of the Mussulman religion, which ordains that the followers of Mahomet shall give hospitality and protection to all who are in misfortune, without distinction of creed or country. In the interview which Prince Radzivl had with the Sultan, his Majesty did not disguise the indignation he felt at the demand of the Czar, and at the overbearing tone in which it was made. As to Austria, she has sunk into complete insignificance; her name is not even mentioned in the present negotiations.

The Turks are bestirring themselves for defence. All the available troops have been ordered from the frontiers; the army of Rumelia, 40,000 strong, is ordered to hold itself in readiness to march at the first signal; and the *redifs*, or local militia, have been embodied. The castles of the Bosphorus are to be fortified; the greater part of the fleet is armed and equipped, and can, in the course of a few days, cast anchor at the mouth of the Black Sea, so as to defend the entrance of the Bosphorus. Nor does the Turkish Government appear to be wanting in what is expressively called the "sinews of war." It has plenty of ready money with which to commence war, and the minister of Finance has declared his ability to place 40,000,000 at the disposal of the Minister of War, without delay. The Sultan has offered an equal sum from his private purse, and we are assured that even the mosques of the capital, whose wealth is enormous, are prepared to make the greatest sacrifices to support the Government on a question which all pious Mussulmen regard as one of religious principle.

JOE MILLER.—Although many believe this well-known author, to whom Dr. Cox made reference in his late sermon, to be a merely fictitious personage, on whom, for a hundred years past, wits have fastened their jests, a grave-stone in the burial ground of St. Clement Danes, in Portugal-street, London, proves quite to the contrary. The inscription is as follows:—

Here lyeth the Remains of honest
JOE MILLER.

who was
a tender Husband
a sincere Friend
a facetious Companion
and an excellent Comedian
he departed this life the 15 day of
August 1738 aged 54 years.

If humor wit and honesty could save
The humorous witty honest from ye grave
The grave had not so soon this tenent found
Whom honesty and wit and humor crowned
Could but esteem and love preserve our breath
And guard us longer from this stroke of death
The stroke of death on him had later fell
Whom all mankind esteemed and loved so well.

How is the public to be protected from the mail robbers, now so common? The Rochester trial has ended without convicting anybody, though the robbery of several hundred letters, and several thousand of dollars was clearly enough traced to the Post Office there. What security is there, if the Post Office itself becomes a den of thieves, with opportunity to pocket plunder at their pleasure, and defy detection? The people could put up with an occasional theft of a mail bag, by high-way robbers, but when their own servants turn robbers, protection and safety are gone. The English Post Office and public do not suffer in this way, and if there is anything extra protective in the English mail system, it would be well to adopt it. The uncertainty of money and cor-

respondence being faithfully transmitted, will soon make people shun the Post Office, even to the sacrifice of interest, convenience, and pleasure. The loss resulting from such a state of things to the revenue, is nothing compared to the loss of public confidence, in one of the noblest agencies of society and civilization, ever invented by human government. There must be an end of these Post Office robbers, or the Post Office will become a nuisance and a curse.—N. Y. Sun.

THE ADVENT HERALD.

BOSTON, OCTOBER 27, 1849.

A CONFERENCE will be held in Boston, to commence the 13th of November. The object of the meeting will be to awaken the church, and stir up the community to a greater interest in, and a preparation for, the speedy coming of the SAVIOUR. It will continue a week.

"Supplement to the Advent Herald. Vol. VIII.—Boston, December 4th, 1844. Contents.—Address to the Public.—Address to Adventists.—Address to our Opponents."

We have a few copies of the above pamphlet on hand, which will be found to be valuable and interesting. It can be sent by mail. Price, 12½cts.

We have now a good supply at the office of *Harps and Testaments*. Also *Litchi's Restitution*, and *Weethee's Armageddon*.

SUMMARY.

1. Bridget Morrison, three years of age, daughter of Michael Morrison, fell into a cistern of water, in the yard of her father's house at East Boston, and was drowned.

A girl named Margaret O'Brien fell through the scuttle at No. 56 Commercial-street, and was carried to the Massachusetts Hospital in a senseless condition.

E. C. Carpenter, a worthy man, aged 30 years, conductor on the Burlington and Rutland Railroad, on the night of the 11th fell from the cars while passing from one to another, and was killed by the train running over him.

On Saturday evening the engineer on the railroad near Taylorsville, Va., discovered logs placed across the track in season to prevent a terrible accident.

The mail robber arrested at Rochester is Edward H. C. Griffin, a young man about twenty years old, the son of a respectable mechanic, and a clerk in the Rochester Post-office. He had been in that situation about a year, and had been appointed by the former Postmaster.

A dead man, by the name of Pardee, was run over by a train of cars in Milford, Ct., on Tuesday, and instantly killed.

On Sunday, a party of Nova Scotians, at work in the quarries at Portland, Ct., were attacked by Irish laborers, and three Irishmen and two Englishmen were stabbed severely.

The Hartford "Calendar," an Episcopalian paper, states as a fact communicated to its editor by a most reliable private authority, that the President of one of the largest Puritan Colleges in New England has arrived at the conclusion, that Christianity is a failure! The "Paritan Recorder" says that the allusion is made to Dr. Woods, Jr., President of Bowdoin College.—*Boston Post*.

I WOULDNT—WOULD YOU?

I wouldnt give much for a person who preaches
Against vices and follies that life's path bestrew,
Who, though the moral his theory teaches,
In practice performs as all other men do;

I wouldnt give much for such persons—would you?

I wouldnt give much for church members who wrangle
And swear at whatever another may do,
With bitterness striving the fair fame to mangle
Of those who may wish other paths to pursue;

I wouldnt give much for such members—would you?

Boston Post.

An elderly man named Stevens was killed while walking on the railroad track near Windsor, Vt.

Mr. Robert Evans was burnt to death in Philadelphia by an explosion of campine gas.

Mary Moran, aged about 45 years, on Monday morning jumped from a second story window at her residence in Kneeland-street, and was so much injured that she died in a short time.

Nathan O. Banks, Jr., of Patterson, N. Y., walked off the plank while attempting to pass on board a steamboat at Albany on Thursday evening, and was drowned. His wife was on the dock with him. He was a respectable Quaker.

A man in the employ of Col. Wadsworth was killed by a tame elk, on the farm known as Seven Nations Farm, below Genesee, New York.

In Amesbury, Mr. Jacob Thompson, aged 58, committed suicide by hanging himself on a tree.

WHAT IS FAME?

What is fame?—An empty bubble,
Flashing on a sea of trouble;

Hard to win, but easily lost;

Seldom valuable at its cost;

Sought by all, by few obtained;

Not enjoyed when it is gained;

Like the echo of the horn;

Like the dew at early morn;

Glistening for a while, and then

Soon it vanishes again.

Knickerbocker.

In prayer, it is better to have a heart without words, than words without a heart.

BUSINESS NOTES.

S. Chapman—Have credited C. Hawkes \$1 to No. 469—six months from the present. J. H. Harrington's paper we see is credited on book to \$68—one year from the 1st of next Feb. I have credited the new subs. as you request; but it seems from our book, that H. and H. have been credited before for all the money paid both by them and you. Perhaps you were not aware that J. H. was credited for six months, and advanced \$100, which is referred to in a letter twice; it is apt to get credited twice. You may not be aware of the perplexity of keeping such a multitude of little accounts.

Geo. C. Cochran, \$1.—The letter you refer to we have no account of. Have sent you one dollar's worth of Armageddon. If you receive these safe, shall know how to send the Harp and Testament. If the paper comes irregularly, the fault is not in our office—all our papers being mailed by Friday night on each week.

J. D. Boyer—Your letter was not received till the 23d inst., the day you write the last boat leaves Philadelphia. We therefore could not send in season, and shall defer till you direct some other way.

A. Clapp, \$3—Send you a bundle the 22d.

L. D. Thompson, \$2—Send the 22d.

H. Robbins, \$6—Have credited you 50 for the Testament.

B. Perham, \$2—Send the 23d.

W. F. Falmouth, \$1—Send to Philadelphia.

F. H. Berick—Send the 25th.

Z. W. Hoy—The money you refer to was received, and paid for the tracts which we sent, and for the Herald, to 452.

A. Sherwin—Send to you the 1st inst.

J. Spicer—in a letter in which you wrote a line, Wm. Weston, not a subscriber, sent, more than a year ago, a dollar for a book, which we had not, nor now have. If you know where he is, will you inquire how he will dispose of the dollar?

Bru. Marsh and Pinney—Send box on the 24th.

TRACT DISTRIBUTION AND MISSION FUND.

A. Thorne 3.00

F. Sage 2.50

TO SEND THE "HERALD" TO THE POOR.

F. Sage 2.50

Mrs. L. V. Dickson 2.50

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ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, NOVEMBER 3, 1849.

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The Church.—A Fragment. (Rev. 21.)

BY REV. EDWARD HENRY BICKERSTETH.

A virgin bright, a spotless bride,
From heaven descending,
Angelic armies by her side,
Her pathway tending;
And her robes, more pure than priceless snow,
Light beneath her footstep's flow,
Was she in the streams of Jesus' blood,
Not a spot, not a stain, though viewed in the light
And sunshine of heaven's own crystal flood,
Not a spot, not a stain, but of dazzling white!
Who could deem that this is she?
Who walked on earth so drooping?
Her head bowed down on her drooping heart,
Her eyes in tears that still would start,
And her tread like that of one where pain
Is in every step of a thorny plain.
Walked she on earth so drooping,—
Who could deem that this is she?

Chardon Street Lectures. No. 16.

BY J. P. WEETHEE.

THE APOCALYPSE.

INTRODUCTION.

"BLESSED is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1:3.

Every age has its great practical truths.—Our duty, as ministers and expositors, requires us to make those truths audible, that those who have not an opportunity of reading, may hear. Prophecy, to the Christian, is of great practical utility. It was designed to shape our actions. Unfulfilled predictions affect us more than those which have been accomplished; for, with such, our acts and future destiny are intimately connected. Past predictions, which have had their fulfilment, are useful, as they form the history of God's dealings with mankind, and confirm our hopes in the future. Those which are yet to transpire, are, to us, as the compass and chart to the mariner. The Bible was never designed to satisfy the curious, nor was it intended to give a history of all nations: it follows the destinies of the woman's seed, until they arrive at the promised inheritance. He who desires to find the history of the world in that book will be disappointed. Its design being understood, all omissions of historic facts may be readily explained. They are omitted because not connected with the people of God. The four prophetic empires of Daniel are intimately blended with the destinies of the Jew and the Christian. The Jewish national history is connected with the four empires, while the Christian church is associated only with the fourth monarchy. As we have selected the Apocalypse as the foundation of a course of lectures, the inquiry may naturally arise, "Why this selection? what benefit can be derived from its investigation? why call the attention of this age to the contents of this book, rather than to other portions of the divine record?" Some reasons for such a choice will now be given.

1. The Apocalypse is a full and inspired history of the Christian dispensation. The destiny of the Christian church is traced through its humiliation, sorrows, and persecutions, to the period of its final deliverance under the Messiah. It is a prophetic history of the people of God, from the era of the cross to the crown. What benefit can result from a perusal of the books of Kings, Chronicles, Esther, Ezra, and Nehemiah? In them are found the history of the Jewish church. Why study the Pentateuch? The laws by which God's people were formerly governed are there, and the

history of their wanderings and their calamities. If these writings are interesting to the Christian, why should he neglect the Apocalypse? Is the history of the Jewish church more important than that of the Christian church? In the Apocalypse we have a chart of the fourth empire of Daniel, the Roman empire. Its history is given in symbols which, if properly understood, convey to every inquiring mind a clear view of that great monarchy during the entire history of the church to its final triumph. This book is an ecclesiastical history, of which Christ is the author, as we learn from the first chapter: "The Revelation of Jesus Christ which God gave to him, to show to his servants things which must shortly come to pass." This outline history must be correct and full.

2. *Its order* is superior to that of any other church history. It traces events by series, keeping the mind of the reader on the same order until the class is completed. Other histories are ever varying their classes. In attempting to follow chronology, they destroy the unity of their subjects.

3. *Its Language*.—The Apocalypse is a symbolic history. The symbolic language is superior to that of any other. It is unchangeable and concise—a language which the Deity has seen fit to use in presenting to his prophets the history of his church, and of those nations associated with its destiny. It requires effort to understand this language, but when properly comprehended, it is easily retained in the memory. The language of symbols is perfect. It is adapted to the design of its author.

4. *The subjects* which are introduced in the Apocalypse are peculiarly interesting. No events more important, more sublime. Under the symbol of a woman with eagle's wings, we follow the church through the wilderness. During a space of twelve hundred and sixty years she is wading through tribulations and blood. Her enemies appear on the theatre, and their bloody, blasphemous deeds are presented in striking symbols. We are at length brought to the period of delay when the Son of man is about to appear. The agents extraordinary of the last days are brought to view, and the final onset appears, the saints triumph, the new Jerusalem descends, and paradise is restored. Compared with these events, as to importance, all worldly objects are but as the dust of the balance. It was the contemplation of such scenes which caused Sir Isaac Newton to exclaim, "I seem like a child, who, all my lifetime, have been amusing myself with pebbles on the ocean's beach."

Before we commence our expositions of the contents of this noted history, one question we desire to settle. As this book speaks of a return of Christ, we must decide whether that coming is personal and future?

The book purports to be "the Revelation of Jesus, the Anointed." In the same chapter it is said, "Behold, he cometh with clouds." No one can suppose any other person here intended than the person who is called "Jesus, the Anointed." The book contains the return of that same Jesus. All regard that return as the second advent. Is that event in the past, or is it future? The decision of this question fixes the character of our exposition. If that second advent of the Author of the Apocalypse be in the past, then these events here narrated have long since transpired: if it is yet to come, our views are worthy of consideration. Let us now take up the question.

Is the *second advent* of the aforesaid Jesus an event yet future? If any person questions whether this same Jesus was to appear the second time, let him read Acts 1:11: "Ye men of Galilee, why stand ye gazing up into heav-

en? THIS SAME JESUS, who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Trace the term Jesus through the New Testament, and you will learn that there were to be two advents of a person by that name. Each of these manifestations shall be considered, that they may be properly comprehended.

First Advent.—It was predicted that Mary should bring forth a son, and that his name should be called Jesus. It is then stated that "Jesus was born in Bethlehem of Judea." He is here manifested in the *flesh*. He is afterwards baptized of John in Jordan, led into the wilderness and tempted of Satan. He selects his disciples, and begins to proclaim the great doctrines of his mission. He suffers many hardships, is finally apprehended, condemned, nailed to the cross—dies—is laid in a tomb—rises the third day—appears to his disciples many days. As Luke wrote the Acts of the Apostles, we shall follow his ideas from this point, as presented in the last chapter of his gospel, and the first chapter of the Acts. Jesus appears to two disciples going from Jerusalem to Emmaus, and was made known to them. They returned to Jerusalem, and while conversing with his disciples about what they had seen and heard, "Jesus himself" stood in the midst of them, and said to them, "Peace be to you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high: And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."—Luke 24:36-53.

It will here be seen that the historian has taken unusual pains in the terms which he uses to describe Jesus from his resurrection to his ascension, and promised return, that all might know that it was the *same Jesus* which was born of Mary, wrapped in swaddling clothes, and laid in a manger; baptized of John, apprehended, condemned, nailed to the cross, expired, and was laid in the tomb; that arose, and appeared to his disciples, and finally ascended. Some of those terms by which he desires to identify the resurrected with the crucified Jesus, are the following, *viz.*: "Jesus himself;" "behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have;" "he showed them

his hands and his feet;" "he ate before them a piece of broiled fish, and a honey-comb."

"He led them out as far as Bethany, blessed them," and in that act was parted from them, and taken up into heaven. Here end the events of his *first advent*—his first manifestation in the flesh. All those terms which speak of his coming or going from place to place during that period, from his birth to his ascension to heaven, are not so many advents, but movements of the same person from place to place during one advent. Of this class we reckon Luke 9:1-10, Matt. 10:23, and Luke 10:1, 17: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a-piece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing everywhere. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida." "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come." "After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." The twelve were sent forth on a mission to the Jews, or to the cities of Israel. They were to visit the places as in a circuit. A place was appointed where it would end, and where Jesus would meet them. In the same manner he sent forth the seventy, whose mission was to be to those cities soon after to be visited by Jesus in person, "in every city, and place, whither he himself would come."—Luke 10:1. These persons did not complete their mission till Christ began to follow them. We shall now examine what relation the following passages have to the first advent: Matt. 16:27, 28, and 17:1, 2; Mark 8:38, and 9:1-3; Luke 9:26-30. The three evangelists follow the same order of narration. Three events are presented, two predictions, and a description of a remarkable event.

First event.—The advent of the Son of man in the *glory* of his *Father*, with his *angels*, and his rewarding every man according to his works.—Matt. 16:27; Mark. 8:38; Luke 9:26.

Second event.—His manifestation in his kingdom, and his declaration that there were some standing by who should see the event.—Matt. 16:28; Mark 9:1; Luke 9:27.

Third event.—The transfiguration of Jesus.—Matt. 17:1, 2; Mark 9:2, 3; Luke 9:28, 29; see 2 Pet. 1:16-18. The following is our understanding of these passages. Our Saviour predicts his coming in his own *glory*, and that of his *Father* and all the *holy angels*, to reward every man according to his works. And that the church may in all ages have before them a visible manifestation of that coming and kingdom, I will present to some of you before your death a lively representation of that event. As a proof, Peter calls the transfiguration "the power and coming of our Lord Jesus Christ." We understand the expression "shall not taste of death" to be a strong affirmation of the certainty that he would give them such a manifestation. Is that expression

thus used? The terms "to taste" and "to see" death mean the same. It was revealed to Simeon "that he should not see death before he had seen the Lord's Christ," (Luke 2: 26,) which expression signifies that he should *certainly see* the Lord's Christ. There were three of the disciples, Peter, James, and John, who were with Christ on the holy mount. The declaration of Jesus concerning John has occasioned much difficulty with expositors. The passage is the following: "Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?"—John 21:21-23. "If I will that he tarry till I come." The brethren understood this answer to convey the idea that John should never die. And this report they spread abroad. Their mistake is corrected. Peter was informed by what death he is to glorify God, and mistook Christ's declaration concerning John, that that disciple was not to die. No allusion could have been made to the destruction of Jerusalem. The answer of Christ was rather a rebuke to Peter for desiring to know the fate of John. Christ answers, in substance, "Peter, you must submit to my will. Were it my will, he might remain on earth without tasting death until I come again—but what is that to thee? Follow thou me." "Till I come" did not mean the destruction of Jerusalem, for in that case they would say, he will live *long*, not he will *never* die. John did not so understand it.—See v. 23. If I will that John tarry till I come, as I predicted, submit to this will. Christ had informed Peter about his own fate, and required him to submit to his will in all things, having said nothing about his death, but in substance, "I shall do with John according to my pleasure; this is not thy business."

We have now closed our remarks as connected with the first advent of Jesus, and have considered those passages which are supposed to refer to the destruction of Jerusalem. Let these passages be well considered. They will clearly show a future advent, and the glories of that kingdom then to be set up.

Second Advent.—Luke having traced in his gospel the blessed Jesus from his birth to his ascension, terminates his history of the first advent; and shows by expressions the clearest possible that it was the *same* Jesus that died, who arose, ate, and ascended. He introduces his second history in these words: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel."—Acts 1:1-10. He shows that his former treatise includes all Jesus' acts and words to his ascension, and dwells on the proofs of his *identity*. He then describes their parting, sees Jesus rise into the heavens, and a cloud hides him from view. Still gazing on the cloud, two men clothed in white appear, and ask them why they continue to look after him. "THIS SAME JESUS,"—which was born of Mary, baptized of John, tempted of Satan, hung upon the cross, laid in the tomb, arose the third day, ate, having flesh and bones, who said, "Handle me, it is I myself," who ascended,— "who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Every word is emphatic. The

second advent consists of the *return of that same Jesus*, and of his words and deeds at that return.

THIS SAME JESUS.—*So come, in like manner.*—1. Who returns? 2. How does he return? These are questions of great moment.

1. *Who returns?* This *same Jesus*, whose history Luke has given from his birth to his ascension. Has that *body*, named *Jesus*, yet returned? If so, when? The identity of the same Jesus will appear from the examination of the original of this passage. *επος ο Ιησος οντως ελευστας ον τροπων.* The *very same Jesus* shall so come in like manner. The word *τροπων*, connected with the going and return of Jesus, is full of meaning. The word is derived from *τροπω*, to turn. Hence the word *tropic*, in geography, which signifies the circle of *return*, because the sun, after reaching that circle, 23 1-2 degrees from the equator, again returns. The sun, in its course, reaches one of these tropics, and again returns. The same expression is used to illustrate the going and return of Jesus. If it is the *same sun* that returns which went to this returning circle, we must look for the *same Jesus*—the Sun of righteousness will return. Has that *same Jesus* returned? When did he return? Were Titus and his army that *same Jesus*? Were they born of Mary, baptized of John, suspended upon the cross? Did they arise and ascend? Was the *judgment* of Jehovah on Jerusalem that *same Jesus*? Who can believe it? Was that *judgment crucified*? Did it arise and ascend? Was any manifestation in Swedenborg or Ann Lee that *same Jesus*? If that *body* has not yet appeared on earth, it must yet appear. No one having seen it, we look for that return.—That return can alone be called the *second manifestation*—the *second advent*. This alone is of the same order. That same *body* must again appear on the earth which it left, when it ascended. No other event can be called the *second advent*. In numbering first, second, third, we suppose the things of the same kind. A *body* was once on earth, and left it. When that *body* again appears on earth, it will be the second time. An army, or a judgment, or any peculiar divine providence, can no more be called the *second advent of Jesus*, than a man's voice can be called his flesh and bones. From this ascension we have frequent notices of the return of that *same Jesus*. On this point we refer to the following scriptures: "Whom the heaven must retain."—Acts 3:21. This expression has a direct bearing on the idea before presented, that the heaven did receive a *body*, called *Jesus*, and that *body* it must retain until the time of the *restitution*. The expression, "the Lord himself," (1 Thess. 4:16,) is guarded, and carries the idea that no substituted *body* can answer the conditions. "And to them that look for him, he will appear the *second time*."—Heb. 9:28. Now as the first time was his first manifestation in flesh to his ascension, the second time must be when the heaven renders that *same body*. Many are now looking for that *body*, and it must again appear. Many other passages might be introduced to the same effect.

The terms which denote his second coming are as follows: 1. *Revelation*, or *manifestation*, as a word applied to Christ, occurs seven times, viz., 1 Cor. 1:7; 2 Cor. 12:1; Gal. 1:12; 2 Thess. 1:7; 1 Pet. 1:7, 13; 4:13. In all it denotes his *literal manifestation*. In Rev. 1:1 it stands for the title of the book, because that book treats especially of the coming of Christ. 2. *Epiphany*, or *appearance*, occurs six times in the New Testament, viz., 1 Tim. 6:14; 2 Tim. 4:1, 8; 2 Tim. 1:10; Tit. 2:13. 3. *Coming*, or *presence*, occurs twenty-four times in the New Testament, and literally, and not metaphorically. There is another word translated *coming* which is sometimes used metaphorically—but not this word: yet this word has been shown, in all the places where it is used in the seven epistles to the seven churches of Asia, to denote the *literal coming* of Christ. The word that is used in reference to the *coming*, or *presence* of Christ, to destroy *Papery*, is *literal*—never *metaphorical*. *Εφαντωσθαι.*—This word is applied, not only to our Lord's appearing in the flesh, but to his second appearing at the end of the world.—1 John 2:28; 1 Pet. 1:7. It signifies that Christ, at first, so the second time, shall be the object of men's senses, by means of his *body*. When the first coming of Christ into our world is spoken of, the verb *φαντασθαι* is commonly used.—1 Tim. 3:15; 1 Pet. 1:20; 1 John 1:2; 3:8. Yet for reasons to be mentioned, in 1 John 2:28 (see above) it is applied with peculiar propriety likewise to denote Christ's coming, to raise the dead, and judge the world, which

here, and in v. 13 (1 Cor. 1:7) is termed, "*αποκαλυψθαι.*" The revelation of his glory, (1 Pet. 4:13,) because on that occasion, appearing in his own glory, as the Son of God, and in the glory of his Father as Judge, attended by an host of angels, he will reveal, or show himself the Son of God and Judge of the world, and thereby overwhelm with inexpressible confusion all infidels or wicked men, who denied him to be the Son of God, and rejected his gospel, and will punish them with everlasting destruction. We can trace this expected advent through the epistles. We shall notice its introduction in the *Apocalypse*.—Rev. 1:7. The terms there used are sufficient to show, that this is that *same Jesus* whom the heavens were to retain till the *restitution*. Under the seventh trumpet the dead are judged, which Paul declares takes place at Christ's appearing and kingdom.—2 Tim. 4:1. Yet at that appearing the dead are raised.—1 Thess. 4:16. As the seventh trumpet is the last, and introduces the everlasting reign and kingdom of Christ, we have reason to believe that the *Apocalypse* extends to the return of that *same Jesus*, and to the commencement of his everlasting reign with his saints.

With these remarks, we dismiss the subject.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

That the terms *Zion* and *Jerusalem* are used interchangeably in the prophets is clear beyond debate. The question, therefore, whether *Zion* is to be understood literally in these connexions is in fact the question whether the *Jerusalem* of the latter chapters of *Isaiah*, for instance, is the *Jerusalem* of *Judea* or the *church of the Lord* in the latter ages of time. Or, to bring the subject still more directly to an issue, is the prophetic *Jerusalem* of *Isaiah* the same with the *visioned Jerusalem* of *John* in the *Apocalypse*? The determination of this question in the affirmative must of necessity be a handwriting on the wall against Mr. L.'s entire scheme of literalizing and *Judaizing* interpretation of this class of texts. That it is to be decided in the affirmative we do not hesitate to assert in accordance with the opinion of commentators of past ages. We affirm that the beatific state of things announced in the various predictions of *Isaiah*—when the desert shall bud and blossom as the rose—when the valleys shall be exalted and the mountains and hills made low—when the crooked shall be made straight and the rough places plain—when the glory of the Lord shall be revealed, and all flesh shall see it together—when the Gentiles shall come to the light of *Zion*, and the kings to the brightness of her rising—when instead of the thorn shall come up the fir-tree, and instead of the brier the myrtle-tree—when for brass shall be brought gold, for iron silver, and for wood brass, and for stones iron—when *Jerusalem* shall be created a rejoicing and her people a joy—when the voice of weeping shall no more be heard in her, nor the voice of crying—when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and they shall no more hurt nor destroy in all the Lord's holy mountain—that this state is *identical* with the *New Jerusalem* of *John*. The proof of this may best be made palpable by a tabellated display of the parallelisms occurring in the two prophets, which we now present to the reader.

ISAIAH.

For behold, I create new heavens and a new earth; and the former first heaven and the earth shall not be remembered, first earth were passed away; and there was no

But be ye glad and rejoice for ever in that which I create; for behold I create a holy city, New Jerusalem a rejoicing, a people a joy.—God out of heaven, prepared as a bride adorned for her husband.—Ch. 21:1, 21.

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy foundations with fair colors, thy gates of carbuncles, the walls of the city were and lay thy foundations garnished with all manner of precious stones. The

And I will make thy first foundation was jasper; windows of agates, and per; the second sapphire; thy gates of carbuncles, the third, a chalcedony; and all thy borders of the fourth, an emerald: pleasant stones—Ch. 54:11, 12.

The sun shall be no seventh, chrysolite; the more thy light by day; eighth, beryl; the ninth, neither for brightness shall a topaz; the tenth, a chrysoprasus; the eleventh a jacinth; the twelfth, an amethyst.—vs. 19, 20.

And the city had no need of the sun, neither of

Thy sun shall no more the moon, to shine in it; go down; neither shall for the glory of God did thy moon withdraw itself; lighten it, and the Lamb for the Lord shall be thine is the light thereof.—v. 23. days of thy mourning shall And there shall be no ended.—Ch. 60:19, 20.

And the Gentiles shall need no candle, neither come to thy light, and light of the sun; for the kings to the brightness of Lord God giveth them light: and they shall reign thy rising.

Therefore thy gates shall be open continually; 22:5. And the nations of them they shall not be shut day; nor night; that men may which are saved shall walk bring unto thee the forces in the light of it; and the kings of the earth do bring their kings may be bro't. their glory and honor into it.—Ch. 60:11.

And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.—Ch. 65:19.

And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall be over it: but it shall be for those; the no more death, neither wayfaring-men, though sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—v. 4.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.—v. 27.

How can it be doubted that these two classes of passages refer to precisely the same state of things hereafter to be developed on earth, passes our conception. The attributes are clearly the same in all their essential features, and if the period is not the same, let us be informed to what epoch the predictions of the earlier and the latter prophet are to be respectively assigned. The demand of further proof on our part of this asserted identity is wholly out of place in view of the parallelism above exhibited. When the presumption of identity is so complete, it is for us to demand proof of the contrary. What *reasons* can be cited for denying the sameness of scope and subject in the two prophets? *Why* shall we suppose that the spirit of prophecy which moved *Isaiah* does not embrace in its view the same sublime order of events with that shadowed forth by *John*? Are they not fully worthy of the divine prescience? And upon what grounds shall we hold the Christian sense of the *Messianic* predictions as to the person of Christ, and yet close in with the narrow Jewish sense of those which relate to *Zion* and *Jerusalem*? On what grounds shall we take *Jerusalem* as symbolic in the language of *John*, and literal in the language of *Isaiah*? Yet this is what Mr. L. does in his expositions, under the fancied oracular guidance of his great law of symbolization; and we should not know how to draw more effectually upon the honest wonderment of our readers than by setting before them the two-fold interpretation which he has given of the Old and the New Testament predictions relative to the New *Jerusalem* state. Of the former, after referring to a long catalogue of texts relative to *Zion*, *Jerusalem*, and *Israel*, including those we have quoted above, he finally sums up as follows: [Note 1.]

"On what principle then is the prophecy to be expounded? Who are to be the subjects of the great events which it foreshows? And what are those events? We answer; it is to be interpreted by the ordinary laws of language; and accordingly the persons of whom the predictions literally treat are to be the authors of the acts and subjects of the events which are foretold of them: the scenes of those acts and events are to be what the same properly denote; and the acts and events themselves, such as the terms by which they are expressed, and other means by which they are indicated, import according to the established laws of speech. *Jerusalem* therefore, as a city, is to be the scene and subject of everything that is predicated of it as a material city, the capital of the *Israelitish* nation. The population of that city are to exert all the acts, and be the subjects of all the events that are ascribed to them as their population. The *Israelites*, who are dispersed among the nations, are to act the parts also, and be the subjects of the events that are affirmed of them as exiles or captives, and as returning to *Judea*. And the *Gentile* nations are in like manner to exert the agencies, and be the subjects of the events, and no others, in verification of the

prophecy, that are affirmed of them. There is no medium between this, and the assumption, either that the names by which they are denoted are used metonymically or metaphorically; or else that the agents, places, acts, and events, are employed as symbols of agents, places, acts, and events of a different order."—*Theol. & Lit. Jour.*, No. IV. p. 587.

"The Israelites therefore, as a nation, and as the chosen people of God, in contradistinction from the Gentiles, are the great subjects of the prophecy; not, as Dr. A. holds, the pious Israelites down to the advent and crucifixion of Christ, and after that period, the pure worshippers of the Christian church. The Gentiles are the subjects of the prophecy, only so far as they are expressly named as such, or as the nations in distinction from the descendants of Jacob: or as the blessings of salvation are represented as extended to all the earth. Jerusalem and Judea, in like manner, and the territories of the Gentiles, are respectively to be scenes of all the acts and the events that are represented as to take place in them."—*Theol. & Lit. Jour.* No. IV. p. 591.

So much for the splendid oracles of the Evangelical Prophet, the burden of which is narrowed down from its ecumenical import to the petty confines of the Jewish nation and its central city.

Note 1.—The identity of the periods, scenes, and events, described by these parallel prophecies, Professor BUSH has clearly shown. Let our opponents grapple with these, and disconnect them if they can. On the harmony of their connection we rest.

Balaam's Prophecy.

"And Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly."

The fulfilment of this prediction exactly resembles the former.

"David put garrisons in Edom: throughout all Edom put he garrisons; and all they of Edom became David's servants."—2 Sam. 8:14. "Six months did Joab remain there with all Israel, until he had cut off every male in Edom." 1 Kings 11:16.

"And when he looked on Amalek, he said, Amalek was the first of the nations; but his latter end shall be that he shall perish for ever."

It appears very clearly from several passages of Scripture, that the description of Amalek, as "the first of the nations," was well warranted by the facts. The Amalekites were both an ancient and a powerful people. They existed in the time of Abraham, as may be seen in Genesis 14:7. At 1 Sam. 27:8, the following language is used, "the Geshurites, and the Gezrites, and the Amalekites, for these nations were of old the inhabitants of the land, as goest unto Shur." The Arabian historians assert them to have conquered Egypt, and to have held it in subjection for several years.

The prediction here put into the mouth of Balaam, had been before uttered by Moses. "The Lord said unto Moses, Write this in a book, and rehearse it in the ears of Joshua, that I will utterly put out the remembrance of Amalek from under heaven."

In pursuance of this denunciation, Saul was sent against Amalek, "and smote them, and utterly destroyed the people with the edge of the sword." 1 Sam. 15:7, 8. The fugitives having re-assembled, and somewhat recovered themselves, "David and his men went up, and invaded them; and David smote the land, and left neither man nor woman alive." 1 Sam. 27:8, 9. And, subsequently, "the sons of Simeon, in the days of Hezekiah, king of Judah, smote the rest of the Amalekites, that were escaped, and dwelt in their habitations."—1 Chron. 4:41, 42. Since that period, neither place nor name remains to the sons of Amalek, save the history of their warfare against the chosen people of God, and of their awful punishment.

"And he looked on the Kenites, and said, Strong is thy dwelling-place, and thou pottest thy nest in a rock: nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive."

The Kenites are very little known to us.—They appear to have been a tribe or kindred nation to the Midianites. Jethro, the father-in-law of Moses, is called in Exod. 3:1, "the priest of Midian;" but in Judges 1:16, his posterity are called "the children of the Kenite, Moses' father-in-law." It seems also that some of these tribes dwelt with, or near the Amalekites, for Saul, when sent to destroy Amalek,

said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them."—1 Sam. 15:6.

This latter circumstance shows how far the prediction had already been fulfilled. The Kenite was to "be wasted;" and we may conclude that this had already come upon them, since they dwelt not alone, as an independent nation, but rather as sheltering under the protection of more warlike Amalek. That the remainder of the prophecy came to pass is not less certain, since Asshur, or Assoria, in the days of her strength, swept over all the kingdoms of Syria and Arabia, even unto the borders of Egypt, and carried all alike into captivity.

But the prophetic vision now takes a wider range. Heretofore Balaam's eye had been cast over divers pastoral tribes and nations, living in ease and amity, and knowing little of tyranny and war. The history of Abraham, Isaac, and Jacob, sojourning or travelling over the fertile plains of Syria, unmolested and in peace, presents a strong contrast to the times which followed, under the four great military monarchs.

But Balaam now sees the rise and the first of these "four great beasts," whose lineaments were afterwards more distinctly revealed to Daniel. He sees the Assyrian conqueror, ravaging the fairest part of the peopled globe, and leaving desolation wherever his footsteps passed. He exclaims, "Who shall live when God doeth this?" But in an instant his eye penetrates still further into the gloom, and the fall of Asshur, as well as the rise of that power, comes clearly into his view. "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

With respect to Asshur, there can be no doubt; but the mention of Eber, has, we think, led to some errors. Many commentators are inclined to connect Eber, as the forefather of Abraham, most closely with the Hebrew nation, and judge that the latter are here alluded to. But Eber is never in Scripture identified with the Hebrews.

The Spiritual Body.

But what is this spiritual body? I confess I cannot tell. There is nothing like it among things material. Neither I, nor any one on earth, has ever seen it; nor, probably, could we cognize it by any of our senses. The Apostle Paul, who in the fifteenth chapter of Corinthians, has treated on this subject more at large than it is elsewhere treated of, speaks of it as a mystery. He pretends not to describe it, but reasons analogically to show that our inability to cognize it is no proof that it does not exist. All the information which he gives is summed up in these words: "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, and it is raised in power. It is sown a natural body, it is raised a spiritual body."

Now with this description—if indeed description it may be called—the body borne by the Messiah, so far as we can see, corresponded. It seems to have changed all its relations to matter. The stone at the mouth of the sepulchre could not confine it. That stone was rolled away, not to allow the spiritual body of Messiah to come forth, but to allow the weeping disciples, who had come to embalm him, to see the place where their Lord had lain. Bolts and bars could not exclude it, for when the doors were shut, where the disciples assembled for fear of the Jews, came Jesus, and stood in the midst, and said unto them, "Peace be unto you."

It seems to have been a body henceforth incapable of suffering from any form of material injury. It yet bore, unharmed, the print of the nails in its hands, and that ghastly wound in its side, by the spear of the soldier. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." But these wounds created neither pain nor suffering to this glorified body. Nay, are we not taught that the spiritual body of the Messiah yet bears those scars which it received in its last conflict with our spiritual enemies? "I beheld, and lo, in the midst of the throne, stood a Lamb, as it had been slain. And I heard the voice of many angels round about the throne, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

This body of the Messiah seems to have been in all respects subject to the will of the

spirit, which inhabited it. It could, at pleasure, be absent, in the upper chamber at Jerusalem, or in the mountains of Galilee, or on the shore of the lake of Gennesaret. Even its outward manifestation to others seemed to depend wholly upon the volition of the spirit with which it was united. Now, the Messiah seems to his disciples as a humble, wayfaring man, on the road to Emmaus; on the instant, he appears to them in his proper person, and vanishes out of their sight. Sometimes he is not only visible, but tangible, so that they can have no doubt of his identity. All these manifestations are wholly inconsistent with the ordinary laws to which matter is subjected. They belong not to a natural, but to a spiritual body.

All this, I know, is profoundly mysterious. We know of nothing on earth like it. We must receive it as a matter of testimony, and we can go no farther. I do not suppose that in our present state, we possess the faculties for obtaining any more perfect knowledge on the subject. The Apostle Paul does not pretend to explain it. He, however, teaches us, that this doctrine finds its analogy in the ordinary process of vegetation. We plant a seed; it decays in the ground. Soon it germinates, and appears in a form wholly unlike the grain which we had planted; "God having given it a body as it hath pleased him." So, now, in the autumn of the year, a dry and unsightly seed falls and is buried in the earth. It lies for months beneath the snows of winter. At length, the sun, emblem of the Sun of Righteousness, warms it with his beams, and it rises from its lowly bed in a new and beautiful form, resplendent in color, refreshing in fragrance, to show forth the praises of Him who hath clothed it by an act of his omnipotent power. Thus the body of the Messiah was laid in the grave, mortal and corruptible; but soon it appeared, clothed in the garments of immortality, prepared to ascend and take its appointed place at the right hand of the Majesty on high, where he ever liveth to intercede for us.

It was in this glorified body that I suppose our Saviour to have dwelt for some weeks on earth, showing himself alive by many infallible proofs. In this body, as he was blessing his disciples on a mountain in Bethany, "was parted from them, and carried up into heaven, and a cloud received him out of their sight." In this body he still lives to intercede for his people. In this body he will come to judge the world. For, said the angels at his ascension, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Rev. F. Wayland, D. D.

Frolic-Mongers.

Putting together in one class all gamblers, circus riders, actors, and racing jockies, I pronounce them to be men who live off society without returning any useful equivalent for their support. At the most lenient sentence, they are a band of gay idlers. They do not throw one cent into the stock of public good. They do not make shoes, or hats, or houses, or harnesses, or anything else that is useful.

An hostler is useful, he performs a necessary office. A scullion is useful; somebody must act his part. A street sweeper, a chimney sweep, the seller of old clothes, a scavenger, a tinker and a boot black—all these men are respectable; for their callings are very humble, they are founded on the real wants of society. The bread which such men eat, is the representation of what they have done for society; not the bread of idleness, but of usefulness. But what do pleasure-mongers for a living?—what do they invent?—what do they make?—what do they repair?—what do they for the mind, for the body, for man, or child, or beast? The dog that gnaws a refused bone, pays for it in barking at a thief. The cat that purrs with gratitude for a morsel of meat, will clear our house of rats.

But what will we get in return for supporting whole lards of play-mongers and circus clowns? They eat, they drink, they giggle, they grimace, they strut in gairish clothes—and what else? They have not offered even useful amusement; they are professional laugh-makers. Their trade is comical or tragical buffoonery—the trade of tickling men. We do not feel any need of them before they come; and when they leave, the only effects resulting from their visits are, unruly boys, aping apprentices, and unsteady workmen.

Now, upon principles of mere political economy, is it wise to support a growing class of improvident idlers? If at the top of society, the government should erect a class of favored

citizens, and pamper their idleness with fat pensions, the indignation of the whole community would break out against such privileged aristocrats. But we have at the bottom of society, a set of wandering, jesting, dancing, fiddling, aristocrats whom we support, for the sake of their capers, grins, and caricatures upon life!—Beecher.

GOING THE WRONG WAY.—"You are going the wrong way," said a conductor of a train on the railroad, to a passenger, on receiving his ticket. That assertion fell very unpleasantly upon the ear of him who had made the mistake. Still it was not a very serious one. It could be corrected. He was advised to get out at the first stopping place, and to take the opposite train on its arrival.

Going the wrong way. In another sense, this is affectingly true of thousands. It is true of the child who goes not in the way of its parents' commands. It is true of the man who with hot haste is in pursuit of the riches, or honors, or pleasures of earth. It is true of every one whose course has not been changed, who is not running the Christian race. Says the Saviour, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Oh, how many are now hurrying on toward eternal death, while they vainly are hoping to reach at the end of their course, the new Jerusalem above. *They are going the wrong way.* The language of God to them is, "Turn ye, turn ye from your evil ways, for why will ye die?" Turn to-day. Soon it will be too late. Soon destruction will become inevitable.—*Watchman and Reflector.*

HOME EXAMPLE.—That was a startling question proposed by the prophet to King Hezekiah, "What have they seen in thine house?" He had been sick, and was near to death. His earnest prayer for lengthened life was heard, and fifteen years were added to his earthly existence. This striking interposition of God, enhanced in its importance by the mysterious sign with which it was attested, drew forth the astonishment of neighboring princes. Berothach-Baladan, the King of Babylon, sent ambassadors to congratulate him on his recovery. The pride of Hezekiah was excited by this mark of homage, so that, instead of telling these Babylonians of God's kindness, which should have been the first impulse of a grateful heart, he showed them the glittering jewelry, which emblazoned his palace, and the glorious splendor of his riches and wealth. Isaiah rebukes him in a gentle tone; he asks the monarch, "What have they seen in thine house?" Suppose that question addressed to the church member in his own home, what would be the response?—Could our children attest the sincerity of our profession? Could our servants read in our conduct an earnest religion? Could our friends, either intimate or remote, discern that we regarded religion as the one thing needful, the word of truth as the pearl of great price?—*Jesse Hobson.*

GOD SEES THROUGH ALL PRETENCES.—How simple is this proposition, and yet how amazing!—admitted by all, believed by a few, and by them not steadily.

God Sees Through all Pretences. Then why should I use pretences? Why be ambitious to appear what I am not, rather than try to be what I ought?

God Sees Through all Pretences. And he will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave every thing false and painted behind. There he must appear as he is, not as he would like to have men think of him. Why, then, spend my time in garnishing the outside of my character, while my character itself is neglected?

God Sees Through all Pretences. And he will blow them away at the last day like chaff before the whirlwind. Every thing false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. O, what a wreck of human pomp and parade and vain show!—How insignificant will the great ones of this world then appear, when all the outward "pomp and circumstance" in which their greatness lay, is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take a hundredth part of the

pains to be, that they do to seem good and fair, how well would it be for them and society too.—*Ohio Obs.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, NOVEMBER 3, 1849.

The Image of the Beast.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

(Continued from our last.)

"And I saw another wild beast ascending out of the earth, and he had two horns like a lamb, and he spoke like a dragon. And he exerciseth all the power of the first wild beast, in his sight, and causeth the earth, and those who dwell in it, to worship the first wild beast, whose deadly wound was healed. And he performeth great signs, so that he causeth fire to come down from heaven into the earth in the sight of men. And he deceiveth those, who dwell on the earth, by means of the signs which it was given him to perform in the sight of the wild beast; saying to those, who dwell on the earth, that they should make an image to the wild beast, that had the wound by a sword, and did live. And it was given to him to give breath to the image of the wild beast, that the image of the wild beast should even speak, and to cause that as many as would not worship the image of the wild beast, should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their forehead. And that no one might buy or sell, but he, who had the mark, the name of the wild beast, or the number of his name. Here is wisdom. Let him, who hath understanding, count the number of the wild beast: for it is a number of a man; and his number is Six hundred sixty-six."—Rev. 13:11-18.

The symbols of this portion of the chapter are somewhat intricate, and have given rise to divers expositions. The conditions of the symbols require us to understand the two-horned beast as contemporary during a portion of the existence of the "first beast." The ten-horned leopard beast was "first" in point of time, but continues, as we learn by a subsequent chapter (Rev. 20:20), to the end; when it is, with the false prophet that wrought miracles before it, and which must be the same as the two-horned beast, cast alive into the lake of fire and brimstone. While the two-horned beast appears subsequent to the rise of the ten-horned beast, its end is co-etaneous with the end of that. As a beast can only symbolize a civil power, the geographical position of the power symbolized by the two-horned beast, must be outside of the territory of the power symbolized by the ten-horned. The two-horned exercised all the power of the ten-horned, i. e., it has equal powers with that beast, within its own territory: its powers are the same as the powers of that beast. This power it exercises before (*πρωτων*), i. e., in the presence of, the first beast; and it causes an image to be made to the first beast.

The identification of the image will enable us to identify the two-horned beast, which caused it to be made, and will therefore be first considered.

An image is like that of which it is the image; but it is not that. An image of the leopard beast, then, must be like that beast—must have similar characteristics. The ten-horned beast was, as we have seen, the Roman empire, under its various forms of civil rule. A likeness to that power must, then, be like that, and yet different from it. The image is not an image beast, but an image of the beast. The beast being a symbol of a civil power, its likeness can only be found in a religious one. What religious, or other power, has ever existed like to, but different from, the Roman empire? The Roman hierarchy is the only one—the Papacy. It was an image to the beast under its seventh head, which was healed from its death-wound. The Papacy was an ecclesiastical government, co-extensive in its authority with that of the Roman civil power, and had a regular gradation of rank in its subordinates, like the government of that empire. Instead of the emperor, as the head of the civil empire, the Pope was the head of the religious hierarchy. For the Roman senators, who elected the emperor, there were cardinals, who elected the Pope. Of the religious ceremonies of the Papal church, Dr. MIDDLETON, who visited Rome in 1729, says:

"Nothing, I found, concurred so much with my original intention of conversing with the ancients; or so much helped my imagination, to find myself

wandering about in old heathen Rome, as to observe and attend to their religious worship; all whose ceremonies appear plainly to have been copied from the rituals of primitive Paganism: as if handed down by an uninterrupted succession from the priests of old, to the priests of new Rome, whilst each of them readily explained, and called to mind some passages of a classic author, where the same ceremony was described, as transacted in the same form and manner, and in the same place where I now saw it executed before my eyes."—*Dowl. Hist. of Rom.*, p. 114.

Pagan Rome deified distinguished men; Papal Rome canonized distinguished saints. The pagans burned incense to the gods; the Papists use it in their religious offices. The ancient heathen sprinkled themselves with holy water: *JUSTIN MARTYR* (*Apol.*, p. 91) speaks of this as the invention of demons, as an imitation of baptism. The Papists use the same material, in a similar manner. The pagans burned candles in the day-time, in their temples. Says *LACTANTIUS*:

"They light up candles to God, as if he lived in the dark, and do they not deserve to pass for madmen, who offer lamps to the author and giver of light?"—*Ib.*, p. 121.

The Papal church has imitated this by the use of wax candles on the altar. The ancient Romans prostrated themselves before images of wood and stone; and *JEROME* tells us that "by idols were to be understood the images of the dead." In Catholic Rome, worshippers prostrated themselves before images of departed saints. The old Roman Pantheon, which was dedicated by *AGRIPPA* "to Jove, and all the gods," was re-consecrated by Pope *BONIFACE IV.*, about A. D. 610, "to the blessed Virgin, and all the saints." As in the old pagan temple, any stranger could find the god of his own country; so in its re-consecrated state, each country can find its patron saint. Other temples have been changed and re-consecrated, in the same manner. The ancient statue of *JUPITER* stands now as the statue of *St. PETER*. The pagans had their vestal virgins; the Papists their nuns. Says Mr. *LORD*:

"After a struggle of more than four centuries, the ecclesiastics of all the hierarchies in the empire were united in one vast organization, with the pontiff as their supreme legislative and judicial head, and a single ecclesiastical government was established over the whole Roman church, after the model of the civil government of the ancient empire under Constantine and his successors. It is, accordingly, denominated by Catholics themselves a monarchy. 'All Catholic doctors agree in this, that the ecclesiastical government committed to men by God is a monarchy.'—*Bellarmino de Rom. Pont.* lib. i. c. v. Bellarmine devotes his first book 'of the Pontiff,' to prove that such is and ought to be its government. 'If the monarchical is the best form of government, as we have shown, and it is certain that the church of God instituted by Christ its head, who is supremely wise, ought to be governed in the best manner, who can deny that its rule ought to be monarchical?'—*Ibid.*, i. c. ix. p. 527.

"The canonists are accustomed, accordingly, to denominate the Pope a king.

"The pontiffs were as absolutely the legislative and judicial head of this ecclesiastical kingdom, as the emperors from Constantine to Augustulus were of the civil empire, and imposed whatever laws they pleased on subordinate ecclesiastics and on the church by decrees, in the same manner as those emperors enacted laws by edicts. The decrees, bulls of canonization, sentences, charters, and other legislative and judicial acts of the pontiffs, from *Gregory VII.*, in 1073, to *Benedict XIV.*, in 1757, collected in the *Bullarium Magnum*, fill nineteen folios. Many others are contained in the decretals and councils.

"They appointed to all ecclesiastical offices throughout the empire, as the Christian emperors appointed to all civil and military offices in their dominions.

"They exacted oaths of fidelity from all whom they advanced to important offices; as the emperors exacted engagements of fidelity from their civil magistrates.

"They established courts in which all violations of their laws were tried, and a tribunal at the capital for the decision of appeals. There were gradations of rank in the hierarchy, like those of the magistrates of the civil empire. The hierarchies, as nationalized by Constantine, were formed in each patriarchate, after the model of the civil government in the provinces. The hierarchy of the western kingdoms under the Pope, was formed after that pattern; having archbishops or metropolitans at the head of the clergy of each nation, or large district, and bishops, abbots, and a long catalogue of subordinate ranks, under each metropolitan.

"They levied taxes for their support on ecclesiastics and laics.

"They inflicted ecclesiastical penalties on the violators of their laws; exclusion from communion, suspension from office, deposition, excommunication, and a sentence to eternal death."—*Exp. of Apoc.*, pp. 429-432.

These, with many other striking resemblances, demonstrate that the Roman hierarchy, in all its great features, was a counterpart to imperial Rome—an image of, and belonging to, the seven-headed, ten-horned monster, whose deadly wound was healed.

In addition to its resemblance to the beast, the image was to have the following characteristics:

1. It should have power to speak, and to cause the infliction of death on those who should not worship it.

2. It should cause all to receive the mark of the ten-horned beast in their right hand, or in their forehead.

3. It would prohibit buying or selling by any excepting those thus marked.

a. It should have power to speak. This power was inherent in the image. The beast (v. 5) had a "mouth" given it to speak great things and blasphemies. The "little horn" of Dan. 7:20 likewise possessed a "mouth," speaking great things, and eyes resembling a man's. As a horn is a symbol of a civil power, the little horn of Dan. 7th, in its application to the Papacy, could only symbolize the temporal power of the patrimony of St. PETER: its religious features are only presented in the vision of DANIEL, by these appendages of the little horn—its eyes, mouth, and look more stout than its fellows. A mouth is the instrument of speech. When Moses complained of his slowness of speech, the LORD said to him: *AARON* "shall be thy spokesman: and he shall be to thee instead of a mouth."—Ex. 4:16. As *AARON* was a mouth to *MOSSES*, so was the Papal hierarchy the mouth-piece through which the horn and the beast spake their blasphemies. As the image speaks by its own power, it is itself a mouth; and therefore corresponds in this particular with the mouth of the horn, and of the beast.

b. The image symbol should not only have power to speak, but it should speak so effectually as to cause the infliction of death on those who should not worship it. They worshipped the beast (v. 4), by regarding it as invincible,—saying, Who is like unto it? or able to prevail against it? The worship demanded by the image was doubtless of a similar kind. The Papal hierarchy demanded that all men should regard it as infallible, and invincible,—as having no rival on earth, as having power to bind and loose on earth and in heaven, and as being unassailable by the gates of hell. Those who dissented from the faith and worship of the Papal church, if incorrigible, were punishable with death: they were not put to death by the Papacy, but were delivered by it to the civil magistrates to be punished. Says Mr. *LORD*: "LUCIUS III. and INNOCENT III., by formal decrees, required them to be seized, condemned, and delivered by the bishops to the civil magistrates, to be capitally punished, and enjoined the princes and magistrates to execute on them the sentences denounced by the canon and civil laws."—*Exp. of Apoc.*, p. 434. This he demonstrates by full quotations from *BELLARMINI*, and other writers. Civil rulers who would not enforce the decrees of the councils were anathematized and excommunicated, and frequently deprived of their civil power. Thus literally did the Papacy fulfil the prediction that it should cause them to be put to death—not doing it themselves, but acting through the instrumentality of another agent. When the Papal church has been reminded of the numbers put to death, and otherwise punished for alleged heresy, she has replied that the civil power, and not the church, has done this! True, but who caused the civil power to act? This feature is a striking characteristic in proof of the identity of the image.

II. The image would cause all to identify themselves with the beast by accepting its MARK on their hand, or forehead. A mark is a token of recognition. Slaves, soldiers, and the devotees of various gods, were thus identified on their hands or foreheads, both before and after the time of *St. JOHN*—slaves by the name of the emperor on their forehead, and soldiers by his name on their hand. Mr. *ELLIOTT* proves this by quotations from *VALERIUS*, *MAXIMUS*, *ELIAN*, *AMBROSE*, and others. The devotees of particular gods gained admittance to the secret meetings of the worshippers of their respective deity, by a mark by which they identified each other. At the present day the Hindoos are marked on the forehead by the hieroglyphic of the god they are consecrated to. The mark of the beast was the number of his name; and this number was the number of a man—or of a man's name—and is "χξ"=600-|60-|6=666. The ancients were accustomed to indicate names by numbers.

"Thus, among the Pagans, the Egyptian mystics spoke of Mercury, or Thouth, under the number 1218, because the Greek letters composing the name Thouth, when estimated according to their numerical value, together made up that number. By others Jupiter was invoked under the mystical number 717; because the letters of 'H APXH, the beginning, or first origin, which was a characteristic title of the supreme deity worshipped as Jupiter, made up that number: and Apollo under the number 608, as being that of νν, or νν, words expressing certain solar attributes.—Again, the pseudo-Christian, or semi-pagan Gnostics, from *St. JOHN*'s time downwards, affixed to their gems and amulets, of which multitudes remain even

to the present day, the mystic word ερπαταζ, or ερπαζατ; under the idea of some magic virtue attaching to its number 365, as being that of the days of the annual solar circle; and equal moreover with that of Μιθρας, or Mithras, the Magian name for the sun, whom they identified also with Christ.—Once more, the Christian fathers themselves fell into the same fancies, and doctrine of mysteriousness in certain verbal numbers. For example, both Barnabas and Clement of Alexandria speak of the virtue of the number 318 as being that of ΙΗΤ, the common abbreviation for Jesus crucified; and partly ascribe to its magical virtue the victory which Abraham gained with his 318 servants over the Canaanitish kings. Similarly Tertullian refers the victory of Gideon, with his 300 men, to the circumstance of that being the precise number of τ, the sign of the cross. In the name of Adam, St. Cyprian discerned a mysterious numeral affinity to certain characteristics in the life and history of the second Adam, Jesus Christ. Irenaeus notes the remarkable number 888 of the name Ιησος, Jesus. And in the pseudo-Sybil line verses, written by Christians about the end, probably, of the second century, and consequently not long after Irenaeus, we find enigmas proposed of precisely the same characters as that in the text; the number being given, and the name required."—*Hore Apoc.*, pp. 204-6.

The mark of the beast, then, is its name—a name equivalent to the number 666. What civil power, harmonizing in all particulars with the characteristics symbolized by the seven-headed ten-horned beast, has a name equivalent to these numerals? The Roman, or Latin kingdom, is the only one which ever existed corresponding to the characteristics of the beast: and its name—*Latinos* in the Greek, and *Romith* in the Hebrew—is thus equivalent. Says *FLEMING*:

"The Greek and Hebrew letters composing the words Ρωμαν, *Romith*—ρωμαν, *Romanus*—or λατινος, *Latinos*, each of them making in numerals exactly 666, plainly point out not only his name, and the number of his name, but also the mark of his name; as for example: in ρ 10 10 40 6 200=666 *miith*; so likewise ρ 1 1 y 10 6, *Romanus*; 300 6 50 70 40 200=666. and also the Greek λ 1 300 5 10 50 70 200=666 *nos*; in each of which the exact mark is contained.

"It therefore evidently appears, that each name is both a mark and a number: a mark, when viewed as made up of so many letters, therefore called the mark of his name; a number, when viewed as made up of so many numerals, then called the number of his name. But when considered merely as a name, derived from *Romith*, a Roman, or *Romulus*, the founder of Rome, a name common among men, it may then be properly called the mark, or number of a man."—*Rise and Fall of Papacy*.

After the division of the Roman empire, the western kingdom adopted for itself the name of the Latin kingdom, and the western subdivisions were called the Latin kingdoms. The church connected with those kingdoms was also emphatically called the Latin church. Says Dr. *MORE*:

"They Latinize everything. Mass, prayers, hymns, litanies, canons, decrets, bulls, are conceived in Latin. The Papal councils speak in Latin. Women pray in Latin. The Scriptures are read in no other language under the Papacy than Latin. In short, all things are Latin."

The Council of Trent declared the Latin Vulgate to be the only authentic version of the Scriptures; and their doctors have preferred it to the Hebrew and Greek texts,—written by the prophets and apostles.

The connection existing between the Beast and its Image was so intimate,—the image being the mouth-piece of the Beast, and synchronizing with the woman of Rev. 17th which was seated thereon, and any homage paid it was also paid to the Beast. To receive the mark of the Beast, would be to show by act and profession their adherence to it. To submit to the rites of the church modelled after the Wild Beast, to profess its faith, and honor its authority, would be to impress on oneself its mark. And all were compelled to do this, and give public proof of their submission to its authority, or forfeit their lives. Confirmation was enjoined on all the people; and in this they receive from the bishop the mark of that ordinance in their foreheads and hands.

3. Those who would not receive the mark of the Beast were not to buy or sell. The Lateran Council, under Pope *ALEXANDER II.*, passed an act forbidding any to harbor heretics in their houses, or to trade with them. The Synod of Tours passed a law that no one should assist them, "no, not so much as to exercise commerce with them in selling or buying."—*Elliott*. In 1179, the third Lateran Council sentenced certain heretics, "their defenders, and harborers, to an anathema, and forbid, under an anathema, that any should presume to keep them in their houses, or on their lands, sustain them, or transact any business with them."—*Lord*. "It was just the same fearful penalty of interdict from buying and

* "Ubi cogniti fuerint illius haeresis sectatores, ne receptaculum nisi quisquam in terra sua preberet presumat; sed nec in venditione aut emptione aliqua cum illo omnino commercium habeatur."—*Hard. vi. ii. 1397*.

selling, traffic, and intercourse, that had been inculcated long before by the Pagan Dragon's representative, DIOCLETIAN, against the early Christians."—Elliott.

So exact a correspondence between the symbolic Image and the Roman Hierarchy, leaves no doubt in our mind respecting its identity with the Image; or the identity of the Roman civil power with the ten-headed seven-horned Beast. In our next, we shall consider the subject of the "two-horned Beast," which caused the creation of the Image.

The Last Days of Rome.

(Continued from the last Herald.)

FOURTH SKETCH.

The fourth prophetic sketch of Rome, as we have before stated, is contained in the portion of the book of Revelation which begins with the twelfth chapter, and ends with the fifth verse of the fourteenth chapter. The first symbol of Roman power in this sketch is

THE DRAGON.

As there is scarcely any difference, or possible room for difference, among interpreters, or what is symbolized by this prophetic view of the dragon, little or nothing need be said on it here. The dragon, it is agreed, is the symbol of the pagan empire, and of the divisions into which its conquerors had parcelled it, before they had adopted any form of the Christian faith.—It is pagan Rome.

Perhaps a passing remark is made necessary on an important principle of all language, a strange disregard of which has opened the way for the revival of a very superficial, though to some minds, plausible fancy of a former age, in connection with this symbol. This fancy, very properly assumed to be "light," which may have been also a perplexity to some, supposes that the name of the symbol must denote the same thing, and nothing but that, in every case in which it occurs in this book; and as the symbol of the pagan empire is here called the dragon, the dragon in all other cases must denote the pagan empire. If "spiritualism" sometimes has the effect of the sun on the traveller sweltering beneath its rays, while wrapped in his cloak—that of making one rather airy; there is a species of literalism—it is not very literary—that converts the cloak into a straight-jacket.

Now, a rule which must be applied in the correct interpretation of all writings, requires that the interpreter ascertain the different significations of any word on which the meaning of a writing depends, and not assume for such words an arbitrary signification, which, forced upon them as their exclusive and universal meaning, sets all sense and reason at defiance. But there is a very simple, general principle, with which everybody is familiar, involved in this case.—It is, that names which represent the whole of a thing may be properly applied to a part of it. This use of words is called *metonymy* by logicians. Now, the monster, called a great red dragon, with seven heads and ten horns, all admit to be a symbol of an organized, worldly power. But there certainly attaches to this organization something else, viz., "that old serpent, called the devil and Satan." All this is comprehended in the symbol here used, and called the dragon. The organized power is the instrument, Satan is the agent. The name which applies to the whole may therefore be applied with perfect propriety to the agent, or his instrument, as "a metonymy of agent and subject."—(See Horne.)

The word of God abounds with such a use of names. One instance may suffice as an illustration. When the Lord God said to ADAM, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it," no one supposes that the *tree*, as distinct from the roots, branches, leaves, and fruit, was meant. No; it was only "the fruit." And nobody would contend that because the word *tree*—the name which belongs to the whole—was applied to a part, therefore the word *tree*, in all other parts of the Bible, means exclusively "the fruit." At least, this would not be done unless some one was determined to prove himself "too talented for anything."—And we are not to suppose that the dragon spoken of in the 16th and 20th chapters of Revelation denotes the Roman empire, but Satan, whose instrument the empire was. Indeed, the other forms of Roman power symbolized as the beast and false prophet, or two-horned beast, were as truly Satan's instruments as the empire. When the dragon falls from heaven, or the empire passes away, he gives his seat, power, and authority to the beast; the two-horned beast speaks as a dragon. They thus perpetuate his work. The agent and instruments act

in concert, in authorizing the demons to go forth with their miraculous arts to deceive the world; they act in concert in taking the field against the King of kings, and they meet a similar fate at his hands.—The servants first, the master afterwards, are cast into the lake of fire.

So much, in passing, we have thought fit to say on the dragon. That portion of the sketch so far as it applies historically to Rome is in the past. Shall we pass to consider that form of Roman power symbolized as

THE BEAST?

On the general import of this symbol of Roman power—the beast that ascended out of the sea, having seven heads and ten horns—we shall need to say but little. If we call attention to the bearing of a few facts on the details of this symbol, and the portion generally of which it is a part, it is possible that some minds may be relieved of difficulties which the writer himself has felt. 1. The slightest comparison of Rev. 13:1-10; and 17:3-17 will show that the beast under consideration, and the beast that carrieth the woman, symbolize the same power. If this be admitted as a fact, and the woman symbolizes the Papacy, then the beast is not a symbol of the Papacy. It is the symbol of Papal Rome; of the political combination into which the fragments of the empire were re-organized to support the pretensions and interests of the Papacy. However intimate the connection may be between a beast and his rider, they are not identical. Nobody could say in sober truth that Dr. A's horse is Dr. A. himself. The rider—the woman—represents the Papal hierarchy, of which the city of Rome is the central throne; the beast represents the political body in alliance with that hierarchy. The difficulties which arise from confounding them together do not exist when they are kept distinct.

2. As the imagery of the general portion, in its most striking features, is that which abounds in the Old Testament, its significance, or its propriety, is to be found there.—It is generally admitted that "the fourth beast" of Daniel embraces the dragon and first beast of John; we believe it embraces also the two-horned beast and the image he causes to be made. The first power ever designated as "the dragon," "the great dragon"—was Egypt. Ps. 74:13; Ezek. 29:3; 32:2. See also Isa. 27:1; 51:9. Every one is familiar with the Old Testament references to "the ordinances of heaven" as emblematic of social and political arrangements. Gen. 1:14; 37:9; Isa. 14:12-14; Ezek. 32:7-11. The symbolic import of "a woman" is too familiar to need a remark. By keeping in mind this abundant scriptural imagery, the greatest difficulties of the portion before us are removed.

Now, all admit, what indeed is self-evident, that the view of JOHN is retrospective as well as prospective. But to what extent is it retrospective? Why may it not begin with the beginning, as well as end with the end? That is, extend as far back as the first institution of a visible government of the church that could be symbolized by the crown—"a crown of twelve stars?" From the days of MOSES to the days of MANASSEH, when the church was subjugated to Gentile dominion, God governed the world with a view to the exaltation of his people, politically; as he governed the church with a distinct view to the promotion and maintaining of her holiness and the punishment of her sins. And from the day that He "rolled away the reproach of Egypt from off them," at their passing into Canaan under JOSHUA, (Josh. 5:9,) till the treasures of Jerusalem were carried away by SHISHAK, king of Egypt, after the death of SOLOMON, (2 Chron. 12:2-9,) excepting some temporary oppressions by the unsubdued Canaanites on account of her apostacies, the church was in a state of great exaltation, if not of actual supremacy, among the nations of the earth. This also was occasionally her condition after the days of SHISHAK. When thus distinguished by her exaltation, her holiness and obedience to God, she might certainly be symbolized as a sign or wonder in the political firmament, clothed with the sun, the moon under her feet, and on her head a crown of twelve stars.

Immediately after the appointment of her "rulers" from "the twelve tribes," (Ex. 18:21-25; Deut. 9:17,) MOSES spake thus: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation."—Ex. 19:5, 6. And just before his death he said to them again: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day: that the Lord thy

God will set thee on high above all nations of the earth."—Deut. 28:1. When MOSES was dead, and JOSHUA took his place, the true "Captain of the host of the Lord," stood forth as the leader of their triumphant armies, and to assure them, if obedient, of unlimited victory. And directly after, when JOSHUA called "the captains of the men of war," in the presence of all the men of Israel, to "put their feet on the necks of the five kings," he said: "Thus shall the Lord do to all your enemies against whom ye fight."—Josh. 10:25. When the sun and moon are made to stand still for the sake of the church, it could be no exaggeration of her condition to symbolize it by a woman clothed with the sun, and the moon under her feet; i. e., considering the circumstances of her case, when thus endowed with the power and protection of her head—the Sun of Righteousness—she must have been walking in all the commandments and ordinances of the Lord blameless—the moon under her feet.

Whether the moon is to be considered the symbol of the law, as a form of truth, or of the whole system of typical ceremonies, offices, and institutions of the old covenant, we know that in either case, these were to CHRIST what the moon is to the sun; these were the direct means of light and consolation to the true Israel; and to these, in the nation where they were found, the eyes of the pious Gentiles turned, as naturally as the eyes of the traveller turn to the moon, that "faithful witness in heaven," in the absence of the sun.—(To be continued.) A. H.

Requisitions for Confidence.

Ability to know, and honesty to do, are two important attributes for usefulness. The confidence we repose in others, is always proportioned to the credit we give them for these two qualities. Men may be very honest, and yet for want of capacity, may be continually misjudging, and acting foolishly, to the detriment of their efficiency and usefulness. And men may be possessed of all knowledge, and of all wisdom, and from a lack of conscientiousness, be entirely unworthy of our confidence.

Our thoughts are called to this, by an article in the "North Star"—a paper published at Rochester, N. Y., conducted with much taste and ability by FREDERICK DOUGLASS, a colored gentleman, and by birth a slave. He says:—

"Newspapers conducted by colored persons have lately become very numerous. They are starting up in all directions. We hardly know whether to commend the spirit that produces them or not. In some instances we can speak in safety both as to the motive of publishing and the manner of conducting them. The one is as obviously wrong and injurious, as the other is shabby and discreditable. Within the last few weeks, no fewer than three newspapers have been started in this State by colored persons, and were you to put the whole three into one they would not make a sheet two-thirds as large as the *North Star*. Most of them seem to have no higher motive than to injure each other, and to murder the Queen's English."

MR. DOUGLASS would not of course wish to be understood as saying that their *motive* was to "murder the Queen's English," but that the facility with which they do this, makes that to seem to be the object of their publication. This he shows by quotations from them of grandiloquent ideas expressed in most bungling, murderous English;—such as would be a severe shock to the nerves of JOHN HORNE TOKE and LINDLEY MURRAY, with all their successors in the art of teaching grammar. He then adds:—

"We really feel mortified by the abortions in the shape of newspapers that are springing up around us, all claiming as they do, to represent the mental ability and the moral excellences of the free colored people of the United States. We think that papers of this description, how well soever intentioned may be their conductors, serve to degrade us in the eyes of the public."

Inefficient aid in the advancement of any cause is more of a hinderance than a help to it, and serves only to paralyze the efforts of those whose labors would be otherwise successful to its prosperity. This has been felt severely by those who have labored efficiently in the proclamation of the doctrine of the advent. They have been tried both by the inefficiency and insincerity of some who have advocated this doctrine; when such have left the cause, it has not suffered by their abandonment of it. In the winter of '45 it suffered more by such means than it has since. At that time no notion was seemingly too foolish to be presented by some weak brother as a part of the advent doctrine; and to this day the doctrine of the personal reign of CHRIST is associated in the minds of many sincere Christians with all the extravagant teachings and unseemly practices of some who call themselves Adventists, but were never recognized by Adventists as such. Sheet after sheet appeared, the columns of which were filled with the senseless pra-

tings of misguided men, until it became difficult to convince honest inquirers "who we is." In one week, Mr. MILLER informs us he received seventeen different sheets, all purporting to represent his sentiments—not more than two of which he could recognize. Besides such imbecility, others wilfully perverted and misrepresented his opinions.

It is always a pleasure to labor in connection with whole-souled honest-hearted brethren. Where men's hearts are right, they will seldom misunderstand each other. It is even a pleasure to have opponents who are honorable and honest, who will fairly meet, and faithfully present the arguments you advance to them. When you get the impression that they cannot appreciate your meaning, or that they are lying in wait watching for unguarded expressions, that they may pervert it, there is no longer any satisfaction in laboring with them.

THE HOMER MEETING.—Being constantly engaged with perplexing and arduous duties, both at the time and since the Homer meeting, we have not been able to make such remarks upon the adjustment as we desired to.

We fully adopt the suggestions made by Bro. MARSH to correspondents; and commend them to our own, with the earnest wish that they all, with us, will seek the peace and unity of the cause. We, as editors and publishers, do not claim to have dominion over the faith or the consciences of our brethren. But we have the right to suggest to them and entreat them to avoid all things which would be injurious to the cause we all love, and profess to serve. This is all we claim to do. This done, all must act for themselves, as they will be able to give account to the Judge of all the earth.

We have our settled views of the great doctrines of Christianity, as well as our brethren scattered abroad. We only claim the right to enjoy them, unmolested, while we freely and fully accord to others what we claim. There are some views that we hold on which we are not understood. At our leisure, we intend to state them briefly, to prevent further misunderstanding.

Finally, if we understand the objects of the "Mutual Conference," it was to adjust our differences, that we might unite in our labors, and hereafter spend our energies in the promotion and extension of the doctrine and evidences of the Lord's speedy coming, to build each other up in our most holy faith; and to bring all within our reach to a knowledge of the truth, against the day of CHRIST. We hereby consecrate ourselves anew to this work.

J. V. HIMES.

Big Tent, Syracuse (N. Y.), Sept. 22d, 1849.

[The above has been unavoidably delayed until now.—ED.]

"Poems, by EDWARD HENRY BICKERSTETH, curate of Bannington, Norfolk," (Eng.)—Having completed his preparatory studies, and entered upon ministerial engagements, Mr. BICKERSTETH has made a selection from the poetic compositions in which he has exercised himself from time to time during the last five years, and has sent them into the world under the auspices of his respected father. To his father's friends, as well as to his own, they will give pleasure; and though we do not anticipate for the volume more than this, the evidence it affords of piety, talent, and good sense, renders it probable that the world may become indebted to the author hereafter for more valuable productions. A short specimen may be found on our first page.

BEAUTIFUL SAYING OF A DYING MAN.—The late Prof. CALDWELL, of Dickinson College, a short time before his death, addressed his wife as follows: "You will not, I am sure, lie down upon your bed and weep, when I am gone. You will not mourn for me, when God has been so good to me. And when you visit the spot where I lie, do not choose a sad and mournful time; do not go in the shade of the evening, or in the dark night. These are no times to visit the grave of a Christian; but go in the morning, in the bright sunshine, and when the birds are singing."

SUBSCRIBERS in Providence, on the western side, can get the *Herald* every Thursday evening at Bro. SISSON's, No. 96 Westminster-street; and those on the eastern side, of Bro. G. R. GLADDING, No. 21 James-street.

HONEST men are easily bound, but you can never bind a knave.

OUR friends will remember the meeting at Haverhill next week. See notice.

Correspondence.

LINES TO MINISTERS.

Shepherd o'er the flock now sighing,
Caring for the fold of God,
At the door of mercy crying;—
Lean, O lean, upon the Lord.
Truth he'll give his sheep for feeding,
Who for them his life has given,
Strength the tender lambs and keeping,
Guard and guide them unto heaven.

Shepherd through the pastures straying,
Anxious most the lost to find;
Jesus cheers thee onward, saying,
"Seek to save the lost" is mine.
Though the shades of night are falling,
And the light is waning low,
Faithful shepherd, forward urging,
'Tis thy Master bids thee go.

Flee not when the wolf approaches,
As the hireling's wont to do,
And 'mid infidel reproaches,
Smile defiance at thy foe.
Shepherd, from thy tent surveying,
See the flock of God repose,
Near still water gently flowing,
Honor to thy Master flows.

Crowns of glory he shall give thee,
When the folds of God shall meet,
And you love and worship showing,
Cast the crowns at Jesus' feet.
King and priest to God, victorious,
'Mid new heavens your song shall rise;
Greet the bridal virgin coming
With the bridegroom from the skies.

F. GLANVILLE.

PROVIDENCE TENT MEETING.

This meeting began in the Big Tent, in this city, Thursday, Oct. 11th, and continued over two Sabbaths. It was to have commenced, according to notice, on Wednesday, the day previous; but owing to the inclemency of the weather, there was no gathering. On Thursday noon the clouds dispersed, and from that time till the close of our meeting we had a serene sky, and a most lovely season. Thus Providence favored us in this respect, as last year. The brethren had less trouble in securing a lot upon which to pitch the tent than last year. Then, there was so much prejudice, and so many erroneous impressions abroad concerning us and our doctrines, that it was difficult to secure a convenient lot &c. However, after some time, a piece of ground was hired, at an extravagant price, seated, and enclosed by a high, board fence, and the tent erected. The neighboring people regarded us as a nuisance, and by petitions, threats, and other means, endeavored to prevent our holding meetings. But now, the same lot was secured without the least interference, at a small price, the tent was erected without any enclosing, and there was but little disturbance, in comparison with last year. The only injury experienced this season was the cutting of the tent in a few places by some malicious fellow.

As last year, the brethren in the city, universally, were anxious for the erection of the tent in Providence, and contributed freely to defray the expenses. It was indeed pleasant to see all so harmoniously engaged and agreed to enlighten, if possible, the inhabitants of this city, and warn them of the approaching kingdom of God.

The ministering brethren present were, J. V. Himes, J. P. Weethee, G. Needham, J. W. Bonham, F. Gunner, N. Hervey, Jon. Wilson, and a Bro. Champlain, an Indian brother residing in Rhode Island, the chief magistrate of the Narragansett tribe, located in this state. The order of the meeting was as follows:—Conference and prayer meeting at 10 1/2 A. M., and preaching at 2 1/2 and 7 1/2 P. M. The subjects discussed were those usually discussed on such occasions.—1. The personal advent of our Lord. 2. The kingdom of God at hand. 3. The resurrection of the dead. 4. The prophecies of the Old and New Testaments, especially of Daniel and John. 5. The signs of the times.

The interest of the meetings increased as they progressed. The services of the afternoon and evening were well attended by all classes of citizens; in the evening, more especially, the seats of the tent were usually filled. On the Lord's-day, the tent was crowded; and on the last Lord's-day evening, when we closed our services, all were not able to obtain admittance into the tent.

The discourses of Bro. Himes were well appreciated, being of unusual interest. By these much prejudice was done away which before existed against him in the community, and among some of the brethren. No one could question but that his heart was in the work. His indefatigable zeal and labor, the general tone and character of his discourses, and the confidence with which he spoke and made his appeals to all classes and conditions of men, exhibited a disinterested and true-hearted zeal in the cause of truth and righteousness. His anxieties and labors at this meeting, with those of the past season, again prostrated him; he retired after the evening's service of the last Lord's-day, in which he gave a recapitulation of the various subjects discussed during the series of meetings, entirely exhausted and overcome, and was confined to his bed the whole of the following day.

The discourses of Bro. Weethee were spirited and full of information, and produced on the minds of the brethren, and others, a most solemn, and we hope, a lasting impression. Those of Bro. Needham were instructive, and calculated to enlighten those who heard him on the nature of our hope. He was listened to with the deepest interest.

The results of this meeting we do not fully know, nor probably shall till the great day for which we are looking is ushered upon the world. One thing, however, we know, and that is, much prejudice has been done away in the minds of many citizens of this city since the erection of the great tent, and many are most solemnly impressed with the great truths we still fearlessly and boldly advocate. Those looking for the Lord our Saviour, who attended the meeting, were confirmed, revived, and cheered in prospect of soon realizing their hope in the final consummation, and were led to see more definitely and clearly their distinctive work, in furthering and giving impetus to the message of the angel in Rev. 14: 6, 7—"I saw another angel in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

O. R. FASSETT.

LETTER FROM J. UPHAM.

BRO. HIMES:—In looking back to past ages of the church, and seeing errors embraced by the professed worshippers of God, I have wondered why they did not find them out and relinquish them, having, as they did, the Scriptures in their hands. What must have been the state of the Jewish church, with all the light of prophecy, still holding the traditions of the rabbins, and making void the word of God; rejecting the first advent of Christ, and persecuting him and his followers, all under pretence of zeal for God; illuminating their city with the glare of their sacrifices, and opposing Christ and his little band. But I cease to wonder, when I find the great body of the professed church at this day, united—if in nothing else—in sneering at, frowning upon, and affecting to pity the few faithful ones whom God has raised up to give the last warning to this degenerate age, and to proclaim to them the promised coming King to sit on David's throne, to restore order to this rebellious world, and to destroy them that now destroy the earth. But I hear the taunting remark, "This is Millerism. Have any of the Doctors believed Miller?" Yes; listen to one of the most worthy fathers of the present age, Dr. Boiles, who, on being asked his opinion of Wm. Miller, said, "I know the man;—he is a good man. I have read his book, and there are a great many good things in it." Dr. Boiles was a good and a careful man, and if he had thought it contained heresy, he would not have spoken one word in its favor.

Nearly forty years ago I expressed to Dr. B. my disbelief of the conversion of the world, or a millennium before the coming of Christ. He acknowledged that it was as likely to be so as not, and said that he had read Mr. Spaulding on the subject, and that it was the best work he had published. And just before his death he lifted up his hands and said, "O, that he might come before I die!" Here we have the testimony of one of the best of men in favor of Mr. Miller and his views. But we have greater testimony than this. God has set his testimony to this doctrine, by blessing all the churches that received it. But the rejector will say, Did Christ come in 1843? No—this was a mistake. Mr. Miller had followed too many of the expositors of Daniel's 2300 days, or years. Mr. Wesley calculated that Christ would come in 1836, and Luther about this time. The day and hour cannot be determined. The disciples who were on their way to Emmaus thought that the kingdom would immediately appear, and said so to the Saviour. But they were mistaken. He knew that it was out of strong love to him, and an ardent desire to see this wicked world restored to its original state, that they cherished such views. He did not reprove them for their mistake, nor call them fanatical. Such treatment they received from others.

But the word must be fulfilled. There was to be an alarm given, and after that a tarrying time. The alarm has been given, the bridegroom's approach has been proclaimed, the world and church have been awakened, many have trimmed their lamps, and now is the tarrying time,—now is an opportunity for men to say, "Every vision faileth;" and the time has been occupied, as foretold, in eating and drinking, as in the days before the flood. Church fairs, feasting, crying out against "Millerism," beating the men servants and maid servants for waking them up before the time, and saying, "The end is not yet,—the Lord delays his coming,—a thousand years must yet elapse before he can come," &c., indicate that men have fallen into such a lethargy, that the political convulsions of the old world, famines in divers places, the pestilence stalking through our own land, wickedness multiplying at a most fearful rate, do not affect them. It seems as if nothing but the archangel's trumpet can awaken them again. And yet we hear denunciations from the pulpit of "Error! error!" as though infallibility was again enthroned, not once dreaming that they are in error, and that the most awful that ever afflicted the Christian church, proclaiming to this sin-cursed world the syren song of the world's conversion, in the face of the positive assertion of our Lord Jesus Christ, that his kingdom is not of this world. He taught his disciples to pray that his kingdom might come, and his will be done on earth as it is done in heaven,—not on this earth, but in the world to come, redeemed from all the miseries that attend the fall. Paul tells us that the man of sin will continue until Christ shall destroy him at his coming, thus leaving no space for a thousand years between the reign of the man of sin and the coming of Christ. Christ, when asked, "Shall we gather up the tares?" tells them to let both the tares and the wheat grow together till the harvest, and that the harvest is the end of the world. Neither Christ nor Paul ever taught this world's conversion.

The effect of such a doctrine on the church and

world is manifest. Can they be made to sleep any sounder? What an awful responsibility is resting on those who are virtually proclaiming the Lord's delay, instead of attempting to arouse a slumbering world! Many of them may be as sincere as Paul was before his conversion; but having brought the doctrine into contempt, they are now afraid to meet the consequences. They have raised the storm, got their ship tossed on the waves, and without taking in the harried doctrine, are trying to row their vessel to land. But all is in vain; the winds blow, the world is in commotion, and the signs of the times indicate that the nations of the earth are gathering together for the battle of the great day of God Almighty.

Salem, Oct. 20th, 1849.

HISTORY OF CHRIST.

(Continued from the Herald of Oct. 20.)

Jesus was brought before the governor of Judea, who asked him if he was king of the Jews. He answered Pilate, "Thou hast said; and to this end was I born,"—he being the seed of David. When he was accused by the chief priests and elders, he made no reply to them. Pilate said to him, Thou hearest the things brought against thee. But he answered him not. At the feast of the passover, it was a custom among the Jews to release at least one prisoner. At this passover there was a notable prisoner—a robber—named Barabbas. Pilate asked the people which he should release—Jesus, or Barabbas? for he knew that it was through envy they had accused Jesus. They said, "Not this fellow, but Barabbas. Away with Jesus! Crucify him! Crucify him!" Pilate's wife was troubled concerning Jesus, by her dreams, and was convinced that he was innocent, and a good man. She went to her husband, and endeavored to persuade him to have nothing to do with him. Pilate asked the people, Why not release Jesus? what evil hath he done? But they cried so much the more, Let him be crucified! When he saw that he could prevail nothing, and that a tumult was likely to be raised, and when they told him he would not be Caesar's friend if he released him, he took water and washed his hands, saying, "I am innocent of the blood of this just man; see ye to it." But God will hold him guilty;—he could not wash away this enormous sin in the sight of a holy God. The people answered, "Let his blood be on us, and on our children." It fell on them, and has been a curse on them from generation to generation. Pilate then released Barabbas, and delivered up Jesus to be crucified.

The centurion band of soldiers took Jesus into the common hall, stripped him, put on him a scarlet robe, platted a crown of thorns and placed it on his head, put a reed in his right hand, and bowed the knee before him, mocking, crying, Hail, king of the Jews! They spit upon him, took the reed out of his hand and smote him on his head, thus piercing his temples with the crown of thorns. They then took the scarlet robe from him, and put on him his own raiment, and led him away to be crucified, carrying his own cross. He was followed by a great multitude of people, including women, who wept and lamented for him. He told them not to weep for him, but for themselves and for their children; for the time would come when the people would cry for the mountains to fall on them, and the hills to cover them. There were also led away with him two malefactors, who were likewise to be put to death. When they were come to the place called Calvary, they nailed him to the cross by his hands and feet. The malefactors also were crucified, one on each side of him. While on the cross, Jesus prayed to his Father to forgive his enemies, for they knew not what they did. They parted his garments, and cast lots for it, that a scripture might be fulfilled. The people stood beholding him, and the rulers also, deriding him, saying, He saved others; let him come down from the cross if he be Christ, the chosen of God. The soldiers also mocked him, and offered him vinegar to drink, saying, If thou be the king of the Jews, save thyself. A superscription was placed over him, "This is the King of the Jews." One of the malefactors that was crucified with him reviled on him, saying, If thou be Christ, save thyself and us. But the other reproved him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus with deep penitence and true true faith, Lord, remember me when thou comest into thy kingdom. Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

There stood also beholding him his mother Mary and her sister, and Mary Magdalene. When Jesus saw them standing by the side of the beloved John, he said to his mother, Woman, behold thy son; and to the disciple, Behold thy mother. From that hour that disciple took her to his own home.

From the sixth to the ninth hour there was darkness over all the land. The heavens could not look upon the sight,—all nature was moved. About the ninth hour Jesus cried with a loud voice, My God, my God, why hast thou forsaken me? One supposing he called for Elias, ran and gave him vinegar to drink, from a sponge on the end of a reed. The rest said, Let us see if Elias will come to save him. When Jesus had cried again with a loud voice, he yielded up the ghost. And behold, the veil of the temple was rent in twain, from the top to the bottom, the earth quaked, the rocks were rent, the graves were opened, and many bodies of the saints that slept arose, and came out of the graves after his resurrection, and went into the city, and appeared unto many. The scene was so awful, that many were afraid, and the centurion exclaimed, Truly this was the Son of God.

When the soldiers came to the cross to break their legs, they saw that Jesus was dead, and therefore did not break his legs; but one of them pierced his side

with a spear, that the scripture might be fulfilled that says, A bone of him shall not be broken; and again, They shall look on him whom they pierced.

Thus died the Son of God, that man might have eternal life. Every one that believes in him will be saved. That blood which was shed on Calvary, will cleanse from sin all who will come unto him. Repent, believe, and be baptized, and thou shalt be saved.

A. CLAPP.

LETTER FROM M. D. WELLCOME.

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53: 11.

I think there are few scriptures more frequently misapplied than the one quoted above; and I have often thought, when I have seen a false construction upon it, that I would just drop a hint as to what I understand to be the correct view, but had never decided to do so until I read the closing paragraph in Bro. Clapp's communication, where he advances the common idea of its application.

The Universalists consider this as one of their strongest texts to prove the final salvation of all men. They say Christ travailed in soul for all the world; and as he is to see of the travail of his soul, and be satisfied, all must, of course, be saved. That Christ did travail in soul for the whole dead, I think is correct; for the prophet in the same chapter says, "The Lord hath laid on him the iniquity of us all." It is also written, that "he died the just for the unjust;" he was "made a curse for us;" he "gave himself a ransom for all," &c. All this is frankly admitted; but that there is any promise that Christ will see of the travail of his soul and be satisfied, I do not believe. By reading the entire chapter attentively, we shall find that two characters are very clearly brought to view—the Father and the Son. "The Lord [Father] hath laid on him [Christ] the iniquity of us all." "It pleased the Lord [Father] to bruise him [Christ]; he [Father] hath put him [Christ] to grief; when thou [Father] shalt make his [Christ's] soul an offering for sin, he [Father] shall see his [Christ's] see, he [Father] shall prolong his [Christ's] days [by his resurrection], and the pleasure of the Lord [Father] shall prosper in his [Christ's] hands. He [Father] shall see of the travail of his [Christ's] soul, and shall be satisfied: by his knowledge shall my [the Father] righteous servant justify many, for he [Christ] shall bear their iniquities." I think no one can fail to see by the above paraphrase, that it is God the Father who sees the travail of Christ's soul, and is satisfied with the atonement made. It evidently has no reference to a future event, but refers back to the crucifixion.

How full of interest is that chapter. Had the prophet Isaiah been associated with the Saviour, and had seen him when brought before Pilate, led to the cross, crucified, and buried, he could not have more graphically described those events than he has done with his prophetic pen. And how literally fulfilled has been each jot and tittle; and hereby we gain a strong assurance, that if all the minutia of the prophecies relating to the first advent was so literally fulfilled, so also will those be which refer to the second advent. Truly ours is a well-grounded, sure, and steadfast hope; therefore let us hold it fast with an unyielding grasp until it be realized.

[This, we think, is the correct meaning of the passage. See our article on it in vol. 5 of "Signs of the Times."—ED.]

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—For several weeks I have sought for a leisure hour in which to write again for the "Herald," but since the Tent-meeting in Homer I have not yet witnessed that hour. Even now I can devote but a few minutes, barely to order the "Herald" to new subscribers, which should have been done more than two weeks since. I will, however, add, that Bro. D. Keeler, late of Lowville, Lewis Co., is laboring in connection with me. During the past six weeks we have performed considerable labor in the towns of Truxton, Solon, German, Coventry, and here. Have generally met full congregations both in churches and in district school-houses, (more commonly the latter,) and without noticing particulars, it is safe to say, that as the fruits of the same there are scores of persons now rejoicing in the prospect of speedy redemption, who until recently were apparently ignorant of the "blessed hope."

When Mrs. C. and myself, by the request of a friend, entered upon our labors in Truxton last June, there was not, to my knowledge, a decided Adventist in that community. We commenced the work on Pierce's Hill, in the centre of the town. After laboring a week or more in that place, and witnessing the happy results, we were urged to visit and labor in adjoining districts. To these calls we readily responded, and in this way we passed on from one district to another, until we had faithfully proclaimed our message through the entire town, and a portion of Solon (full ten miles square). With the exception of three weeks spent in Coventry and Bainbridge, we confined our labors to that section till the last of August. During the whole time I was enabled to preach nearly every evening in the week, and twice on the Sabbath. We had full congregations, and respectful attention was uniformly paid to the word, excepting at the barn meeting Aug. 12th, as noticed in my last.

In visiting and conversing with families and individuals from house to house, Mrs. Chapman's labors were abundantly blessed. Many precious souls not only now, but when they shall put on immortality, will doubtless praise God for the instruction they received from her touching the blessed hope. Having been thus employed for nearly three years, her health had become so much impaired, that it was thought advisable by her physician, and others, for her to retire from the field some four or five weeks. She is

now at our temporary residence at Pitcher Springs, where she will probably remain till her health is in a measure restored. While thus afflicted, it will of course afford her pleasure to see and to hear from the friends. As the fruits of our mutual labor in T. and S., it is confidently believed that there are now more than two hundred souls now looking for the soon coming of the Lord.

Having Bro. K. with me, a true yoke-fellow indeed, in whom I have the fullest confidence, and with whom I can freely sympathize, it is my purpose to continue in the war, expecting that sore trials and afflictions will abide me, and will very probably increase more and more, as we continue to labor in the open field. I often think of the apostle's words, "If in this life only we have hope in Christ, we are of all men the most miserable." But "looking for that blessed hope," of which the same apostle speaks, I am at times overwhelmed with joy and rejoicing, expecting to realize its consummation soon. The present state of things in the old world, and the general signs of the times, plainly indicate that "the battle of that great day" is about to commence. "A time of trouble, such as never was since there was a nation;" "at that time" (it is added by the prophet,) "thy people shall be delivered, every one whose name shall be found written in the book."—To which I heartily respond, "Amen, even so, come, Lord Jesus." Truly yours, as ever.

Norwich (N. Y.) Oct. 15th, 1849.

A WORD TO PARENTS.

Let me get your ear and your heart for a moment. Have you reflected on the words which conclude the Old Testament prophecy? "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It is true that this prophecy had its primary reference to John the Baptist, as may be seen from Luke 1:17, Mark 9:13, and Matt. 11:14. But it is also "written for our learning," and to us, who are parents, it contains a lesson of the deepest moment. In these "last days" we need to have our hearts stirred up to watchfulness, for ourselves and those under our care.

When Abraham sojourned among those whose hearts were filled with present good, and who despised his faith in a better country, God said of him, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." O, happy Abraham! we are ready to exclaim; but how different was his situation from ours! He was, by his calling and his faith, and his worship, separated from the Canaanites around him. His household mingled not at all with the corrupt and the profane. They formed a society by themselves, surrounded and protected, as by a wall built up to heaven. But how different is my lot! Compelled to mingle with the world, my children almost insensibly drink in the prevailing spirit. Their danger is not so much from the openly profane, for against such we can put them on their guard. But we fear most from the specious poison of a half-concealed infidelity, or from a form of godliness, which denies its power. Many parents doubtless feel that they cannot take their children out of the world, and they look on, with painful regrets, and folded hands, while a current of worldliness sweeps them away. O that the hearts of parents might be turned to their children, so that earnest prayer and effort might be interposed to save them.

But many Advent believers commit the instruction of their children to those who expect the world's conversion. It is not for us to decide each individual's duty, but let us suggest a few hints. A hope of the world's conversion tends to a union between the church and the world. This we see exemplified everywhere around us. Now, when our faith leads us to a separation, in heart, from the world, is it consistent to commit the formation of our children's characters to those whose instruction tends to unite them to the world? Our own children, and our unbelieving neighbors, judge of us by our acts. Shall we, then, by our acts, say that we regard faith in God's prophetic word as of little importance?

In every age, God has had a test for the faith and obedience of his children, and in every age, it has been the duty of believing parents, to bring up their children "in the instruction and discipline of the Lord." Let us not shrink from God's test. Would it have been consistent with Noah's faith to commit the teaching of his children to those who scoffed at his belief in the coming flood? Did not Abraham do right, when he kept his children from union with the Canaanites? Did not Lot's family suffer severely for their union with Sodomites? Were not the Israelites, even in their bondage, required to keep from all affinity with Babylonians? And when they were restored to the land of their fathers, had they not cause for bitter repentance, when they formed alliance with the people of the lands? (See that most affecting narrative, in Exra 9: and 10.) Could the early Christians have sent their children to unbelieving rabbies, even though they taught the prophecies of the Old Testament? Can Protestants send their children to priests, who are the very agents of Anti-Christ? Can we who believe that God has taken pains to give us a chart by which we may trace our voyage down the stream of time, till we are, beyond all reasonable doubt, in the very period where the seventh angel sounds "quickly,"—can we send our children to be taught by those who deride our faith?

But let us never forget that, whoever may assist us in teaching our children, no one can relieve fathers and mothers from patiently instructing their own offspring. To Israel, when about entering the promised land, the injunction was given: "These words, which I command thee this day, shall be in

thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Let parents weigh well these words. Let us act out our faith, so that our children may see that it is a reality. Let us sustain Advent Sabbath Schools, where it is practicable, and especially teach our own children, that, if possible, they may be rooted and grounded in the "present truth." N. S.

LETTER FROM J. WOLSTENHOLME.

DEAR BRO. HIMES:—As you requested, I here give you a brief memoir of my late father. He died in the exercise of the same triumphant faith and hope which he received half a century ago. So it becomes us to magnify the grace of our God to his praise, and honor, and glory, in publishing in such a case a short biographical notice.

He was born in Sheffield, England, in 1780. He dated his conversion in about his 16th year—1796 or 7, and was one of the first members of the New Connexion of Methodists, of which he remained a member until his emigration to this country, in 1840. He was an active co-worker in the cause of Christ, especially in his younger days, when, by the way, there was not that modern popularity attached to a profession of Christ, even in England, but rather contumely and reproach, and not unfrequently, in the more uncultivated country places, abuse and outrage. His labors in the Sabbath Schools, I have reason to hope, will be found in the great day of Christ. In 1841 his attention was awakened to the doctrine of the second advent of his Lord in or about 1843. He received it with his whole heart, and with it a revival of faith and hope. He was much disappointed when the time passed by, but still he retained the love of the truth, which remained unaffected by the question of time.

He suffered much from a chronic bronchitis for more than a year before his death, which gradually exhausted his strength, and also from the loss of his sight, of one eye entirely, and the other so dimmed, that it became impossible for him to read, in which he took great delight, especially in the "Advent Herald," and kindred publications.

It would have done your heart good, however, to have witnessed his strong consolation in Christ during his excruciating sufferings. As an instance, take the following. A few days before his death I called to see him, in company with a gentleman, a stranger to him. He was sitting in his chair, and in the midst of one of those long paroxysms of coughing which he had frequently, and which racked him with great pain, leaving him much exhausted. The gentleman, on being introduced to him, remarked, "I am sorry to see you in so bad a state." Upon this he smiled, and raising himself up to his full height, as if in moment he was girded with new strength, he replied, "Ah, but I have a good hope, through grace, of a glorious immortality. It is my comfort. I had not to seek it in my last sickness. Thanks be to God for his goodness." And thus he went on to speak of the consolations of Christ, with so much fervor, that his visitor, who was a stranger to these things, was overcome, and the tears flowed some. When we left, he expressed his astonishment; such a victorious faith was a marvel to him. I pray, however, that that little practical sermon may be the means of bringing him into the same faith.

We have sorrowed not as those without hope; for we are persuaded that in a short time he will awake, with all the household that have slept, at the voice of our descending King. In this hope, your brother in the Lord.

Providence, Oct. 22d, 1849.

Extracts from Letters.

From Plainfield (Mass.), Oct. 21st, 1849.

DEAR BRO. HIMES:—I am in Plainfield, with Bro. A. Brown (our appointments having here met).—Have visited Cheshire and Hawley. Found a few faithful children there. Came here this morning, and spoke. Bro. Brown preached this afternoon. We had a blessed time. The streaming eye and tear-washed cheeks told how deeply they were interested in the glorious truth of Jesus' coming, and the resurrection of the dead. At the close of preaching I called for a manifestation of their faith, and it was truly cheering to see from a congregation of about fifty more than forty testify by rising that they were looking for and loving the appearing of Jesus.—Among others, an aged Baptist minister arose and bore testimony to the truth of God. Few could refrain from tears as he in broken language talked of the crown which the Lord, the righteous Judge, should give him at that day.—2 Tim. 4:8. It was a time of refreshing. The brethren were gathered from a distance of from five to ten miles. They seem to stand like the lone mountain oak, rooted and grounded, notwithstanding every tempest firm as the "surge-repelling rock." Yours, in hope,

H. L. HASTINGS.

From Brewer (Me.), Oct. 22d, 1849.

BRO. HIMES:—The cause is still onward in many parts of the country. The meeting held recently on New Durham Ridge resulted in the conversion of three persons, and the reclaiming of several others. The Lord manifested his presence in a most gracious manner, and the truth seemed to take effect as sensibly as on former occasions. I was sorry to leave at the time I did, but other engagements and calls pressed with more than "Macedonian" claim; but if God permit, I shall return and spend the first Sabbath in December with the brethren there.

My next visit was to North Abington, where I had three meetings. Two were baptized, and three were

received into the church. At Brewer our meetings continued three days. Brethren were in attendance who came to gather in the "bonds of peace," and in the "fulness of the blessing of the gospel of Christ." I need not add that it was one of the best meetings that I have attended at the East. The little church here has more than doubled in numbers. Yours, in hope,

I. R. GATES.

From Ravenna (O.), Oct. 21st, 1849.

BRO. HIMES:—I expect to be well compensated for my money in taking your paper, if you continue to pursue your former course. I lend my paper to all who wish to read it, and who live near me. Some of our good brethren among the disciples have embraced the truth of the near coming of our Lord. I wish that our Advent brethren could all get the first, simple, plain principles of the gospel as correct as they have the last, namely, the coming of the Lord, the resurrection of the saints, and reign of Christ with his saints on the earth a thousand years. As it is, no sect in Christendom has the whole gospel correct, as taught by the apostles. It seems as though a little correct teaching would set many of our Advent brethren right on the first principles of the gospel. But I must close my letter. The Lord bless you, and all good Christians. Yours, in Christ,

HENRY STURDEVANT.

From Cabot (Vt.), Oct. 18th, 1849.

BRO. HIMES:—I have preached to the people in Piermont, N. H., about one quarter of the time for the last six months. There has been quite a number, and there are still some, that are holding fast the blessed hope. The meetings of late have been more interesting than formerly. Some have recently obtained a hope in the pardoning mercy of our God.—At the last meeting that I attended in Piermont, two persons arose, and testified of God's willingness to save at this eleventh hour, and they love the doctrine of the Saviour's soon coming. My faith is, that deliverance will be given to the true Israel of God very shortly.

L. D. THOMPSON.

Lewiston (Pa.), Oct. 17th, 1849.

DEAR BRO. HIMES:—I am thus far on my journey from Centre county, in company with Bro. Adams, going to Shiremanstown, Cumberland Co., for Bro. Adams' family, which are about to remove from Shiremanstown to Milesburg, Centre Co., Bro. A. intending thus to be my yoke-fellow in the good cause. He has been with me since our camp-meeting, and we have truly had precious seasons together. The cause is onward in Centre, Clearfield, and Elk counties, of which we shall give you a more full account hereafter. Yours, in hope,

J. D. BOYER.

Obituary.

BRO. HIMES:—We find ourselves yet in the enemy's land. Another of our little number has fallen by the hand of death, Bro. IRI C. SPEAR, who fell asleep Oct. 13th, after an illness of about nine months, of consumption, in the 29th year of his age. Bro. S. experienced religion about eight years ago, and has been, since that time, striving for that better country. He united with the people of God, and remained a member of the Methodist society until about four years ago, when he became satisfied that the proclamation of the hour of God's judgment was the present truth to this generation, and would condemn the world, he laid hold of it with all his heart. He was acquainted with the good qualities of the gospel hope, such as maketh not ashamed, and was a bold advocate of the gospel of the kingdom. His hope led him to bid farewell to the vain pleasures of this world, and like Moses, to choose affliction with the people of God, in which he found his hope like an anchor to his soul, and which sustained him in the hour when the waves of death were rolling over him. And though the enemy could triumph over his mortal body, he cannot prevent him from rising in the morning of the resurrection, to meet him who has wrested from the enemy the keys of death. Then will he sing, "O grave, where is thy victory?" and enter into the kingdom of God, to reign with Christ forever. By this dispensation, a father has been bereaved of a dutiful son, a brother of an affectionate brother, and the church of God of a faithful member. He was beloved by all the friends of Jesus who knew him. The writer preached on the occasion of the funeral from Job 19: 25-27, to a large circle of friends and acquaintance. May the Lord sustain his aged parents, and his brothers and sisters; and may we all be prepared to meet again, where there shall be no more death.

D. W. SORNSBERGER.

Stanbridge (Vt.), Oct. 17th, 1849.

DIED, at North Scituate, R. I., March 14th, 1849, ANNA FRANCES, aged five months and six days, daughter of Bro. Nathan P. and Sister Phebe D. Chadbourne.

Life's most bitter cup just tasting,
Short thy passage to the tomb;
O'er the barrier swiftly hastening
To their everlasting home.

Also, Oct. 4th, 1849, EMILY CECIL, the only child of Bro. and Sister Chadbourne, aged two years, six months, and eleven days.

Death its victim still pursuing,
Ever to its purpose true,
Soon her placid cheek bedewing,
Robbed it of its rosy hue.

In the silent tomb we leave her,

Till the resurrection morn,

When her Saviour will receive her,

And restore her lovely form.

M. O. P.

little girl, a promising child—HARRIET ARABELLA PEARSON—of malignant scarlet fever, aged two years and seven months. He writes:—

"When I left home for Brunswick and Portland, she was perfectly well; when I returned, she was in the coffin. O, how my heart has been lacerated. You can appreciate my feelings. It is good to have the sympathy of friends; but so keen is my grief, that even sympathy is distressing to me. You understand my meaning. She was my only girl, and my affections for her were exceedingly strong. She possessed a superior intellectual and moral organization; but she has suddenly passed away, and yet she is here continually. When I go out in the yard, up stairs, or sit down to the table, I turn to look at her—to speak to her. But O! she has passed from my sight. Well, you know what our comfort is. What could we do in such scenes of affliction, were it not for the light of revelation? Pray for us."

"Rest, sweet child, in gentle slumbers,
Till the resurrection morn;
Then arise to join the numbers
Who its triumph shall adorn.
"Though thy presence was endearing,
Though thy absence we deplore,
At the Saviour's bright appearing
We shall meet to part no more."

DIED, in this city, on the 22d inst., WILLIAM BARTLETT, aged 18 years, in the full assurance of a speedy resurrection to eternal life.

THE Second Advent brethren held a meeting some nine or ten days in Homer, under two large tents.—Messrs. Himes, Needham, Robinson, Bywater, &c. &c., were in attendance. A great deal of interest was excited, and very large audiences attended, and several conversions were professed. The preaching was able, as able as the preaching of any denomination in the country. Some of the main points made, were perfectly conclusive, because entirely and unmixedly Scriptural. The explanation given of Daniel's vision is, beyond all question, correct. Indeed, we think the doctrine of Christ's personal reign upon the earth fully established. We shall, if we ever have anything like ordinary leisure, state some points of agreement, and some of disagreement, betwixt ourself and the Adventists.

We regret to say that some young persons, of very respectable connexions in Homer and vicinity, so far forgot their sense of propriety as to disturb the meetings, by noise and violence. Some of the magistrates, too, officially winked at the lawlessness of the young bloods, by refusing to interpose the authority of the laws between the rights of worshippers, and the ruffianism of the mob. We believe our friend, Eli Carpenter, Esq., was not one of the justices we refer to. We give it as our opinion, that had our brethren held their meeting in the village, and had 2500 or 3000 persons attending it for one or ten days, spent their money freely at the taverns in Homer, that the Taylor justices would have protected them. Circuses, shows, and caravans, receive different treatment at their honors' hands.—*Impartial Citizen.*

The Second Adventists have been holding meetings, during this week, in a large tent erected for the purpose, at the corner of Steward and Pine streets. The meetings have been well attended, and good order has been preserved. The Adventists are a zealous, and undoubtedly a sincere people—though, perhaps, a little too confident in their interpretations of prophecies, and sometimes rather harsh in their denunciations of such as do not agree with them. Their agitation has had one good effect, which the Christian world ought to acknowledge. It has led to a more thorough, and perhaps a more candid, searching of the Scriptures, than has resulted from the promulgation of any other idea since the Reformation. All the people of this faith, so far as we know them, are Bible students. They carry their authority with them, generally, and turn with remarkable quickness to any portion of the sacred text which an opponent may refer to. If they are wrong in some of their interpretations, it can hardly follow that the world will be worse for their existence. Men cannot study the Bible so constantly and closely, without deriving some benefit from it; it will fashion their lives, though it may not convince them of the error of some of their doctrines; and it will thus send into the world an influence of more value than thousands of sermons, aimed at the inculcation of some fine-spun and tangled abstraction.—*Providence Republican Herald.*

ENEMIES.—Have you enemies? Go straight on, and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies is seldom good for anything; he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks—is always sure to have enemies. They are necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded with enemies, used to remark: "They are sparks which if you do not blow, will go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be a re-action if you perform but your duty, and hundreds who were once alienated from you will flock to you, and acknowledge their error.—*Alexander's Messenger.*

DWELL not on the comforts thou wantest, but on the mercies thou hast.—*Love.*

It is much easier to pull up many weeds out of a

garden, than one corruption out of the heart; and to procure an hundred flowers to adorn a knot, than one grace to beautify the soul.—*Flavel.*

The promises are our legacies, bequeathed to us in the will of our Father, and we are to claim them as we stand in need of any of them.—*Alleine.*

He that serves God carelessly, brings a curse upon himself, instead of a blessing.—*Calamy.*

Foreign News.

The Steamship *Europa* arrived at Boston on Friday last, bringing news from Europe seven days later than by last advices.

Russia and Turkey.—Pending the decision of the Emperor of Russia, upon the appeal made to him respecting the extradition of the Hungarian refugees, the English papers contain many reports respecting the probabilities of the issue, but of course nothing definite can be known until the resolution of the Emperor and his imperial council shall be made known. The reply of the Emperor, which was expected with the most intense anxiety, would, it was thought, reach the Turkish capital about the 10th or 12th of October.

Apprehending that the decision of the Czar might be a declaration of war, the Porte was exceedingly impatient to learn the effect produced upon the cabinets of London and Paris.

A large fleet of steamers is collecting in the waters of the Bosphorus, and in the harbor of the Golden Horn, between the entrance of the Black Sea and the Sea of Marmora. There are 12 ships of the line at anchor, fully equipped, and plentifully supplied with arms and provisions.

In the army of 100,000 soldiers assembled around the Turkish capital, drilling and reviewing were going on from daylight to dusk. A letter of the 25th ult. states that before entering the Turkish territory, official assurances were given to Kossuth that he and his fellow refugees were welcome, and should be allowed to proceed to any part of the world.

A considerable number of refugees have been put on board the American corvette and the French steamer *L'Averne*. Their destination is said to be Greece. Kossuth has written a very eloquent letter on his present position to Lord Palmerston, which is published entire in the English journals.

From Widen the news is somewhat startling. It appears that a *mollah*, or Mohammedan priest, had been sent to urge the refugees to embrace Islamism, and has not been unsuccessful. Kossuth, Dembinski, Guyon, Zamoisky, and others, all swore that no power should induce them to apostatize. Ben, on the contrary, had no such scruples!

The most unwelcome feature of the news from Turkey is, that those Pachalics in Europe, which are partly Greek and partly Turkish, are in a state of great ferment, in consequence of the threatened rupture between Turkey and Russia. Under the influence of Prussian emissaries, chiefly members of the Greek church, these vassals of the Sultan betray a serious intention of taking advantage of the present opportunity to revolt.

The greatest activity prevails in the sending of couriers to and from all the principal ports of Europe, but the general firmness of the public funds indicate that the prevailing opinion is that no serious results will arise.

The London "Times" correspondent, writing from Paris, says that the note addressed by the English government to its ambassador at St. Petersburg on the subject of Constantinople, couched in firm and moderate terms, contains not a single expression or threat calculated to wound the susceptibilities of Nicholas, whilst it announces the determination to support the Sultan against all exigencies that would compromise the dignity of an independent sovereign. Lord Palmerston has likewise sent proper instructions to Sir S. Canning, and has placed the Mediterranean fleet at his disposal, and which has by this time, in all probability, sailed for the Dardanelles. There is also reason for repeating that France has imitated the conduct of England, and that the most perfect unanimity existed between the two governments.

Italy.—It is stated that the French government is to recall a portion of the army from Italy, and to leave a division of 10,000 men at Civita. A single regiment is to occupy the castle of St. Angelo, and the Spaniards are to enter Rome.

A letter from Rome states that the effect of raising the state of siege of that city, demanded by the three Cardinals, will be to deprive the French General of all authority in civil and political questions, and to invest the Cardinals with unlimited power. The French Prefect of Police had, in consequence, informed several ex-Deputies of the Constituent Assembly, that warrants had been issued against them by the Pontifical Police, but that the French authorities would suspend the execution until the 1st of October, and that in the mean time they should have a free passage to France, with the liberty to reside there. Sixty Deputies left immediately. Vast crowds attended them, cheering and paying them marks of respect. The emotions of the people had a visible effect, not only on the French troops, but on the government.

The French government had received advices from Rome to the 4th instant. It is reported that the Pope has taken alarm at the numerous assassinations of French soldiers, and believes that there is an extensive plot for his assassination, if he should return. He expressed a wish, therefore, to remain at Naples during a portion of the winter.

The announcement at Rome that the public and private pecuniary engagements of the republican government would be respected, has gained some popularity for the Pope.

Private letters from Genoa of the 4th mention that Garibaldi, on arriving at the island of Madalena, demanded passports for England, with the intention of

proceeding thence to the United States, where he intended to settle. Since then, however, he has received proposals from the Montevidean Envoy in Paris, who offered him the command of the forces of that Republic, and it is believed he will accept the offer.

Austria and Hungary.—It has been rumored that the Hungarian refugees at Widen, the leaders excepted, have applied for leave to return to the Austrian territory, and that their request will be granted.

The statement that Gorgey had been shot by a brother of Count Zicky, who was executed by the Hungarians, has been contradicted.

Several Hungarian ladies, besides the mother of Kossuth, and Guyon's wife, are kept in close imprisonment by the Austrian authorities. The previous news relative to the surrender of Comorn is fully confirmed. The patriots who held possession of the fortress succeeded in making very favorable terms with Austria.

Prussia.—It is stated that the Würtemberg government has formally intimated to the Prussian ministry, that it will not join the federal league proposed by Prussia, Hanover, and Saxony, and that Hanover has already announced its intention to withdraw from this confederation.

Sicily.—The affairs of Sicily have been arranged—the island is said to have a distinct administration from that of Naples, with a Consulta, or Chamber, chosen by the municipality.

THE ADVENT HERALD.

BOSTON, NOVEMBER 3, 1849.

To Correspondents.—A. BROWN.—We cannot conceive how any should suppose the Pope was such a ninny as to write a letter like that. It was designed as a satire.

B. MATTHIAS.—Bro. S. handed in that communication, but it was too fanciful for our use. We have no conveniences for job work, and could not, therefore, print the hymns, as you desire. We hire all our printing done out of the office—merely setting our type for the paper in it.

N. BROWN.—Thank you for your excellent epistle. Keep your pen employed. Many other friends have kindly remembered us in our conflicts, all of whom will receive our hearty thanks.

RICHARD ROBERTSON.—We did not receive the books from Bro. CARMENT—but hope to receive them soon. Thanks to Mr. HABERSON for his new book—shall notice it as soon as received. Your letter and account is received. All will be made right on the arrival of Bro. BONHAM.

L. HOOPER.—We understand that it is being sound, and has been for the last few years.

Z. W. H.—It was near relatively, in proportion to past time, and was to be looked for as approximating through the entire gospel age. The early Christians looked forward with pleasure to the coming of the Lord, although it was still at some distance.

L. S. L.—Because it is a great city, it does not follow that it is the great city. We think we can give some light on that point, when we arrive at that portion of the Apocalypse.

J. BIRD.—We have no use for the article you mention, and could not give attention to it.

BRO. JAMES W. BONHAM will sail for Liverpool on the 5th of November, in the packet-ship *New World*, commanded by Capt. E. KNIGHT. We hope he may have a safe and pleasant passage.

He goes out at the strong request of many Adventists in England, who feel the need of sympathy and assistance. He expects to render the cause all the aid in his power; it being his purpose to devote his time and talents to its advancement. Our friends, we trust, will give him a cordial welcome and liberal aid. Bro. B. has our fullest confidence, and will receive such support from the office here as our means will allow. His chief support, however, will be given by those who enjoy the benefit of his labors.

BRO. B.'s address will be, care of JOSEPH CURRY, Southend, Princess Dock, Liverpool, England, until further notice.

BRO. N. SOUTHARD has now consecrated himself to the work of the ministry in the Advent church. He was ordained in New York city, at the close of our recent meeting there, Oct. 10th, by Brn. ROBINSON, BONHAM, and ROWORTH, and right hand of fellowship extended by Bro. WEETHEE.

He is laboring for the present in Providence, R. I., and intends to devote his whole time to the cause, as God may seem to direct.

We expect the aid of his pen in enriching the columns of this paper, and also the *Children's Herald*. We give our brother a full and hearty welcome to the field of labor, its trials and joys, its sacrifices and rewards. Let him be welcomed and sustained.

BRO. D. A. CLAY writes from Claremont, N. H., expressing the hope that brethren in the ministry will remember them, when they pass that way.

HOPEVILLE AND PROVIDENCE.—We preached in Hopeville, R. I., last Sunday, to a large and attentive audience. A goodly number have been gathered there, within a short time, who let their light shine on the Advent faith and hope. We attended two conference meetings with them, and they were among the best. We hope they will keep humble—united—and still prosper.

On our way home we called at Providence. The late Tent-meeting was attended with unusual interest. They want to hear another course of lectures. The Lord be praised.

BRO. JAMES LENFEST—who has had charge of the Big Tent during the summer, and has rendered us very essential aid in our arduous labors—has now returned to Nova Scotia, to renew his labors there. He will visit Halifax first. We commend him to our Advent friends as a worthy and faithful brother in the Lord.

BRO. GILES RUSSELL, of Homer, N. Y., has also gone to Nova Scotia. He is a pious and devoted young man, and will be useful in the improvement of his gifts. He will join Bro. INGHAM in prosecuting the work.

BRO. L. KIMBALL, under date of Oct. 28th, writes that "Father MILLER's health is very poor. He has to have watchers every night. He is badly bloated, and we think he cannot continue a great while."

MIDDLE OF THE VOLUME.—We have reached the middle of the volume; but have not yet heard from one half of our subscribers. We shall send bills in a short time to those not previously heard from. Those unable to pay, by promptly informing us of the fact, will save us reminding them of their indebtedness. Will those who can pay, also relieve us of the trouble of reminding them of the state of their accounts?

NEW SUBSCRIBERS.—As an encouragement to new subscribers, we will credit them, for \$1 in advance, from the time they subscribe to the end of next volume, that is, where we have no postage to pay on the letters received, or the papers to be sent.

TO AGENTS.—Books obtained at this office should be retailed at office prices. We have heard of some cases of jockeying and under-selling, which all will perceive tends to destroy confidence, and injures the office.

A CONFERENCE will be held in Boston, to commence the 13th of November. The object of the meeting will be to awaken the church, and stir up the community to a greater interest in, and a preparation for, the speedy coming of the Saviour. It will continue a week.

"Supplement to the Advent Herald. Vol. VIII.—Boston, December 4th, 1844. Contents—Address to the Public.—Address to Adventists.—Address to our Opponents."

We have a few copies of the above pamphlet on hand, which will be found to be valuable and interesting. It can be sent by mail, Price, 12 1/2 cts.

BOOKS AND TRACTS.—We have sent to BEN. MARSH and PINNEY, at Rochester, an assortment of books and tracts, to supply the friends in that quarter. As BRO. PINNEY has connected himself with BRO. M. in the book business, and will depend, in part, for his support from the sales, we hope they will receive a liberal patronage.

"THE ADVENTIST."—This is an extra sheet for gratuitous distribution, of which we have received a copy, published by L. D. MANSFIELD, SYRACUSE. It contains two pages of new matter, and on four pages a re-print of the diagrams and illustrations of the visions of DANIEL and the Apocalypse, which we originally published from this office. Price, \$1 per hundred. Address L. D. MANSFIELD, SYRACUSE, N. Y.

We learn by the *Harbinger*, that a preacher is wanted in the neighborhood of Oswego; and one to supply Canandaigua, Victor, and Geneva, N. Y.

We have now a good supply at the office of *Harps and Testaments*. Also *LITCH's Restitution*, and *WEETHEE's Armageddon*.

BUSINESS NOTES.

I. S. LUDINGTON—\$5 25 to balance account.

A. CLAPP—\$4 on acc't.

H. L. HASTINGS—Did you want this last order filled, in addition to the books we sent two weeks since? By your making no mention of those, we concluded you had not received them, and sent this order, expecting we had not filled the other.

I. C. WELLCOME, \$2—Sent the 26th.

J. W. S. NAPIER—Sent by mail the 27th.

F. FOWLER—The name you refer to was designed for yours. You were credited \$2 to 45.

E. SHEPHERD—Sent the 29th by Marshall's express.

H. LOUGER—You are credited to end of this vol.

I. H. SHIPMAN—\$7 on acc't, received.

A. SHERWIN, \$8—The books charged at that time were six Restitutions and four Eternal Punishments. If you had none then, of course it is our mistake.

THOS. FOOTE—Did not preserve the MS. after it was set up from.

R. HUTCHINSON—Have credited J. LINCOLN to end of this vol.

R. HUTCHINSON, \$10—Balance your account, and credit on Heralds No. 430.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. B. MILLER, of Cavendish, Vt., stops his paper, owing 1 50

Total delinquencies since Jan. 1st, 1849. - - - - - 90 44

TO SEND THE "HERALD" TO THE POOR.

P. J. W. S. NAPIER - - - - - 1 00

J. H. L. CLAPP - - - - - 5 00

TRACT DISTRIBUTION AND MISSION FUND.

A. G. W. SMITH - - - - - 1 00

NEW WORKS-PUBLISHED.

1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by Tittman. Price - - - - - 75

2. THE ADVENT HARP, designed for believers in the speedy coming of Christ. - - - - - 60

3. THE BATTLE OF ARMAGEDDON—revised and enlarged. By J. P. WEETHEE. - - - - - 38

4. THE LAST HOUR—OUR SPECIFIC WORK—\$1 50

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ADVENT



HERALD

Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, NOVEMBER 10, 1849.

No. 15. WHOLE No. 445.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies
\$10 for Thirteen copies, *in advance*. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (*post paid*). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Blessing.

"And my prayer shall turn into my own bosom."—Psa. 35:12.

Who ever lost by giving?
The sky pours down its rain,
Refreshing all things living,
While mists rise up again.

Go, rob the sparkling fountain,
And strain its basin dry;
The barren seeming mountain
Will fill its chalice high.

Who ever lost by loving?
Though all our heart we pour,
Still other spirits moving,
To pay our love with more.

And was there ever blessing
That did not turn and rest;
A double power possessing;
The blesser being bless'd!

Chardon Street Lectures No. 17.

BY J. P. WEETHEE.

THE APOCALYPSE.

CHAP. 1.—1. *Its title.*—“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand.”—Rev. 1:1-3.

2. *Address of John.*—“John to the seven churches which are in Asia: Grace be to you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—Vs. 4-8.

3. *Describes his vision.*—“I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet were like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword.

sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”—Vs. 9-20.

Symbols explained.—Our rules of interpretation require us to regard all objects seen in vision as symbols. In the isle of Patmos, while, filled with the divine Spirit, John is wrapped in prophetic vision. He sees *seven golden lampstands*. In the midst of the lampstands one like the *Son of man*, holding in his right hand *seven stars*. A temple scenery is brought to view. The lampstand—a symbol of a church; the stars—representative of messengers; the Son of man—a symbol of his own person, as between him and no created being is there any analogy sufficient to justify such a use. These are the symbols which attract the special notice of John. As the Son was there officiating as a high priest in the midst of the seven churches, holding in his hand his messengers, while discharging the duties of their missions, so will he sustain his messengers in all ages, while engaged on errands of mercy. This book, whose exposition we have undertaken, is called, by way of distinction,

1. *A Revelation.*—Its Greek name is ΑΠΟΚΑΛΥΨΙΣ, which signifies, unveiling, uncovering, disclosure, a revelation, a *revelation of things*—not the concealing of them. John is commanded to write the things which he saw for the benefit of the seven churches, and through them afford to his people a chart of the wilderness through which they were to wander until he should appear the second time, to establish his kingdom. He provides them with a chart which an be understood as fast as its use is required. No part of the chart is sealed—it is designed for use before the events transpire. A chart is of no consequence after the voyage is completed. John is expressly commanded “not to seal the sayings of the prophecy of this book: for the time is at hand.”—Rev. 22:10. As the book is designed to be used as a prophetic church history—as the guide of the Christian—it should be valued, studied, and constantly used. No book, at this time, is so important. That no Christian may neglect its investigation, a special blessing is promised to readers and hearers. We would ask, What is now the general and most popular opinion among the professors of this day as to its utility? Christians are now taught that the book is sealed. If so, John disobeyed his orders, for he was commanded to write the things, and leave them open for the benefit of the churches.

Can it be possible that the Apocalypse has been sealed since the age of John? Have the progressive fulfilments of its predictions for one hundred and seventy-five years tended to obscure its contents so as to warrant any teacher now to cry—*A sealed book?* How should such teaching be esteemed? Let a great man answer the question. Mr. Wesley, in his notes on the Apocalypse, has some remarks which should be well weighed by his followers, as well as by the great mass of modern teachers. Wherever we go we are met by modern teachers of divinity, who say, The Revelations cannot be understood: they are sealed. They thus discourage their members from investigating their contents, and from hearing those who have

made this work their study; and rejoicing that they do not understand them. Let such listen to the remarks of Mr. Wesley. After stating that he did not understand all the book, he says: “Let us, however, bless God for the measure of light that we may enjoy, and improve it to his glory. I only offer what help I can to the serious inquirer, and shall rejoice if any be moved thereby more carefully to read, and more deeply to consider the words of this prophecy.—Blessed is he that does this with a single eye. His labor shall not be in vain.

“Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God hath shown. They inquire after anything rather than this; as if it were written, happy is he that doth not read this prophecy. Nay, but happy is he that readeth, and they that hear and keep the words thereof: especially at this time, when so considerable a part of them is on the point of being fulfilled.

“Nor are helps wanting whereby any sincere and diligent inquirer may understand what he reads therein. The book itself is written in the most accurate manner possible: it distinguishes the several things whereof it treats by seven epistles, seven seals, seven trumpets, seven vials,—each of which sevens is divided into four and three.

“Christ, when on earth, foretold what would come to pass in a short time; adding a brief description of the last things. Here he foretells the intermediate things; so that both put together, constitute one complete chain of prophecy. This book is, therefore, not only the sum and key of all the prophecies which precede, but likewise a supplement to all; the seals being closed before. Of consequence it contains many particulars not revealed in any other part of Scripture. They have therefore little gratitude to God for such a revelation, reserved for the exaltation of Christ, who boldly reject whatever they find here, which was not revealed, or not so clearly, in other parts of Scripture. *He that readeth, and they that hear*—St. John probably sent this book by a single person into Asia, who read it in the churches, while many heard. But this, likewise, in a secondary sense, refers to all that shall duly read or hear it in all ages. *The words of this prophecy.*—It is a revelation with regard to Christ, who gives it, a prophecy with regard to John, who delivers it to the churches. *And keep the things which are written therein*—In such a manner as the nature of them requires; namely, with repentance, faith, patience, prayer, obedience, watchfulness, constancy. It behooves every Christian, at all opportunities, to read what is written in the oracles of God; and to read this precious book in particular,—frequently, reverently, and attentively. *For the time*—Of its beginning to be accomplished is near—even when St. John wrote. How much nearer to us is even the accomplishment of this weighty prophecy!

“*And I wept much*—A weeping which sprung from greatness of mind. The tenderness of heart which he always had, appeared more clearly, now he was out of his own power. The Revelation was not written without tears; neither without tears will it be understood. How far are they from the temper of St. John, who inquire after anything rather than the contents of this book? yea, who applaud their own clemency, if they excuse those that do inquire into them?

“*I testify to every one, &c.*—From the fulness of his heart the apostle utters this testimony,—this weighty admonition—not only to the churches of Asia, but to all who should ever hear this book. *He that adds, all the plagues*

shall be added to him: he that *takes from* it, all the blessings shall be taken from him. And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's ‘I come,’ and answering, ‘Come, Lord Jesus.’”—*Wesley's Notes on Rev.*, pp. 650-2, 669, 731.

With these declarations Mr. Benson, in his commentaries, agrees. Let those who delight to honor the names of these distinguished men, read, with attention, their notes on the Apocalypse. The Revelations are properly named, and may be understood, if closely investigated. He that neglects this will at least fall short of the blessing contained in this interesting portion of the word of God.

2. *Whose Revelation?*—It is called the Revelation of Jesus Christ. The dignity of this personage will be understood by examining his names and titles, as presented to us in the Apocalypse. He is called Jesus Christ, the Anointed, the Faithful and True Witness, First-begotten of the dead, Prince of the kings of the earth, first and last, Alpha and Omega, Lord, Son of man, Lord Jesus, Son of God, Amen, beginning of the creation of God, Lion of Judah, Root of David, Lord Jesus Christ, the Lamb, Michael, King of saints, King of kings and Lord of Lords, Jesus, Faithful and True, Word of God, and the Bright and Morning Star. Such are some of his titles, as named in the Apocalypse. By such titles and by numerous visions, John had a clear understanding of the personage who was revealing to him the destinies of the Christian church. The vision of the Son of man walking in the midst of the golden lampstands is so similar to the personage seen by Daniel (10:5-7), that we conclude them to be the same. He there commences a literal narration of the destinies of the people of God, to the standing up of Michael, and the resurrection. In the revelation he gives the remaining part of the same history, in symbols. It was necessary that John should understand the character of him who is speaking, that he may know the truth of what is thus revealed. In a desolate island, whither he had been banished for the word of God and for the witness of Jesus: wrapped in contemplation of the scenes which had transpired since his beloved Lord had expired upon the cross—dwelling upon the thrilling incidents connected with the first promulgation of the gospel, and upon that noted overthrow of the Jewish nation, according to the prediction of his Master, and musing on the words of the beloved Jesus, “If I go away, I will come again,” and anticipating that happy day, and meditating upon the sufferings of the saints till that appearing in triumph—trumpet voice is heard behind him—“I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it to the seven churches which are in Asia.” He turns to see the voice—seven lampstands appear—in the midst one like the Son of man, “clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet were like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death.” He is then commanded to write the things which he had seen, the things which

are, and the things to come. The meaning of the symbolic agent and objects are explained.

3. *Design of the Apocalypse.*—Why is John thus wrapped in vision? Why these sublime manifestations of the Deity? Why are the precious moments of the apostle on the Lord's day consumed in such visions and revelations? They were not designed for vain curiosity, but for practical utility. He designs to make known to his servants things which must shortly come to pass. Without these revelations the volume of inspiration is incomplete. This book is intended to be a chart for the church, that in her fiery trials she might, by the certainty of future triumph, be kept from desponding. No part of the Bible is more important.

"In this book our Lord has comprised what was wanting in those prophecies touching the time which followed his ascension, and the end of the Jewish polity. Accordingly, it reaches from the Old Testament to the New, reducing all things into one sum in the exactest order, and with a near resemblance to the ancient prophets. The introduction and conclusion agree with Daniel; the description of the man-child, and the promises to Zion, with Isaiah; the judgment of Babylon, with Jeremiah; again, the determination of times, with Daniel; the architecture of the holy city, with Ezekiel; the emblems of the horses, candlesticks, &c., with Zechariah. Many things largely described by the prophets are here summarily repeated: and frequently in the same words. To them we may, then, usefully have recourse. Yet the Revelation suffices for the explaining itself, even if we do not yet understand those prophecies; yea, it casts much light upon them. Frequently, likewise, where there is a resemblance between them, there is a difference also; the Revelation, as it were, taking a stock from one of the old prophets, and inserting a new graft into it. Thus Zechariah speaks of two olive-trees. And so does John: but with a different meaning. Daniel has a beast with ten horns. So has St. John: but not quite with the same signification. And here the difference of words, emblems, things, times, ought to be studiously observed.

"Our Lord foretold many things before his passion: but not all things: for it was not yet seasonable. Many things, likewise, his Spirit foretold in the writings of the apostles, so far as the necessities of those times required; now he comprises them all in one short book:—therein pre-supposing all the other prophecies, and, at the same time, explaining, continuing, and perfecting them in one thread. It is right, therefore, to compare them—but not to measure the fulness of these by the scantiness of those preceding.

"In many places the parts of this book refer to each other. Indeed, the whole structure of it breathes the art of God, comprising in the most finished compendium things to come, many, various; near, intermediate, remote; the greatest, the least, terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite: relative to each other at a small, at a great distance; and therefore sometimes, as it were, disappearing, broken off, suspended, and afterward unexpectedly and most seasonably appearing again. In all its parts it has an admirable variety, with the most exact harmony, beautifully illustrated by those very digressions which seem to interrupt it. In this manner does it display the wisdom of God shining in the economy of the church, through so many ages.

"Even all that is contained in this book, saith, for the encouragement of the church in all her afflictions, Yea—answering the call of the Spirit and the bride. 'I come quickly,' to destroy all her enemies, and establish her in a state of perfect and everlasting happiness. The apostle expresses his earnest desire and hope of this, by answering, 'Amen; come, Lord Jesus!'

"The free love of the Lord Jesus, and all its fruits, be with all who thus long for his appearing."—*Wesley's Notes on Apoc.*, pp. 651, 2, 731.

The contents of this book were intended to keep the saints always in lively expectation of their accomplishment, and of the return of Jesus. If such be God's plan in giving the church these revelations, can we be sure of the smiles of Jehovah, if we neglect to learn and teach them? What will be the rewards of those who discourage their investigation by such terms as *fanaticism, mystery, sealed?* and by treating those who are instructing the people on these subjects with neglect and contempt? In addition to the remarks quoted from Mr. Wesley, we subjoin the following, from Bishop Lowman's commentary on Rev. 1:1-3; 5:3, 4; and 22:18-20: "This book contains a

discovery, or revelation of many secrets, which Christ made known concerning the present and future state of his church in this world; and which the divine wisdom directed should be made known, by a revelation from himself, to his faithful servants; containing an account of many things that should shortly begin to be accomplished, and which he revealed by his angel to his servant John, in the following visions. Which revelations John has faithfully recorded, as they were revealed to him by Christ, even as he faithfully testified what he had seen of Christ's actions on earth. And what follows is a true and faithful relation of what he saw in his prophetic visions. And they are of such use to the faithful Christian, that he will be truly blessed who shall so read and attend to the words of this prophecy, as to follow the counsels and instructions contained in it, who shall persevere in the faith, worship, and patience of the gospel; for they are of immediate and constant use, as they will very soon begin to be accomplished, and will be punctually fulfilled in their order to the end of time.

"And no being throughout the whole creation, neither of angels, nor saints in heaven, nor of men alive, nor of any departed souls, was able or sufficient to reveal those counsels of God, and to accomplish them; there was not one able to attain a clear understanding and knowledge of them for themselves: so that the contents of this sealed book were known to no person whatsoever. This gave me a great concern, insomuch that it melted me into tears, being greatly affected with the thought, that no being whatsoever was to be found able to understand, reveal, and accomplish the counsels of God, fearing they would still remain concealed from the church.

"And now I have faithfully and exactly related what I saw and heard in these visions of God, let me solemnly conjure every person into whose hands these revelations shall come, that they treat them with the reverence due to revelations from God; that they venture not to add anything of their own imagination or invention to them; let them keep close, as far as they can, to the true meaning and intention of the prophetic Spirit; for let them be assured, God will severely punish such impious rashness by inflicting on them the curses denounced in these prophecies against deceivers, and false pretenders to prophecy. On the other hand, let no man dare to strike any prophecy out of this book; let no man set aside or discredit the authority of any of these revelations, as useless, dangerous, or unworthy the Spirit of God; let no man endeavor to pervert their true meaning and intention, to serve any evil views of his own, to the ease, pleasures, or ambition of life. Such unworthy treatment of the word of prophecy will justly forfeit the blessings and happiness with which these prophecies encourage the faithfulness and constancy of sincere Christians. As then Jesus, the author of these prophecies, assures a certain accomplishment of them in their times and seasons, let the whole church join with me in saying, Amen. Let all faithful Christians, with joyful hope and hearty desire, continually say, 'Even so come, Lord Jesus, accomplish thy promises in their order; and finally crown the faith, patience, and constancy of thy servants with eternal life.'

By the grace of God, we design to carry out God's plan, in making known these events to the church and to the world.

4. *To whom made?*—"He sent and signified them by his angel unto his servant JOHN." He calls himself John. What John is intended? John the Evangelist. This has been questioned by two learned critics. Dionysius, the Alexandrian bishop, at the end of the third century, and Michaelis, the German, both of whom were in their times opposed to the millenary doctrine. Their objections were rather against the internal evidences of its being genuine. Their six objections are fully met by Dr. Lardner. He has also introduced three propositions, which he has sustained with abundant proof. These are as follows: 1st. The Apocalypse corresponds in doctrine and imagery with other books of divine authority. 2. The sublimity of the ideas and imagery is another striking internal evidence of the genuineness and divine origin of the Apocalypse. 3d. The style of the Apocalypse coincides with the style of the undisputed writings of St. John. Having presented twenty-one passages, in which there is a marked coincidence, Mr. Horne remarks: "In these passages the agreement, both in style and expression, is so great, that it is impossible to conceive how such striking coincidences could exist in writings so dif-

ferent in their natures as the Gospel and first Epistle of John and the Apocalypse, if they were not all the productions of one and the same author. But it has been objected, that there are differences in the style of this book, which render it uncertain whether it was really written by the apostle. These objections were first started by Dionysius of Alexandria, who contended that the Apocalypse was not the production of St. John, and conjectured that it was written by John, an elder of the Ephesian church. His objections are six in number, and some of them have been adopted by Michaelis."—*Horne's Int.*, v. 2, p. 380.

For nearly three hundred years, no writer of any note, disputed its author.—John the evangelist, or apostle. In the line of witnesses in favor of the book we quote *Herma*s, Ignatius, Polycarp, Justin Martyr, Irenaeus, Melito, Theophilus, Apollonius, Clement, of Alexandria, and Tertullian. All the general councils, and the entire voice of modern churches, I name modern testimony as it shows that the exact accomplishment of so many of its predictions has caused this entire harmony among expositors. Irenaeus, is the most distinct in his testimony. He had also an opportunity of knowing.

"I saw you (Florinus), when I was very young, in the lower Asia with Polycarp.—For I better remember the affairs of that time than those which have lately happened; the things which we learn in our childhood growing up with the soul, and uniting themselves to it. Insomuch that I can tell the place in which the blessed Polycarp sate and taught; and his going out and coming in; and the manner of his life, and the form of his person; and the discourse he made to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the eye-witnesses of the Word of Life. All which Polycarp related, agreeably to the Scripture. These things I then, through the mercy of God toward me, diligently heard and attended to; recording them, not on paper, but upon my heart. And through the grace of God I continually renew the remembrance of them." He says that its author was "John, the disciple of the Lord,—that same John that leaned on his breast at the last supper."

5. *When given?*—The time and the testimony, we ext. from Horne's "Introduction":

"The most probable and generally received opinion is, that John was banished into Patmos towards the end of Domitian's reign, by virtue of his edicts for persecuting the Christians; and that he had the Revelations contained in the Apocalypse during his exile; though the book itself could not have been published until after the apostle's release and return to Ephesus. The unanimous voice of Christian antiquity attests that John was banished by the order of Domitian. Irenaeus, Origen, and other early fathers, refer the apostle's exile to the latter part of Domitian's reign, and they concur in saying that he there received the Revelations described in the Apocalypse. Internal evidence likewise supports this conclusion. For, in the first three chapters of the Apocalypse, the seven Asiatic churches are described as being in that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place if they had not been planted for a considerable time. Thus, the church of Ephesus is censured for having left "her first love." That of Sardis "had a name to live, but was dead." The church of Laodicea had fallen into lukewarmness and indifference. Now the church of Ephesus, for instance, was not founded by Paul until the latter part of Claudian's reign: and when he wrote to them from Rome, A. D. 61, instead of reprobating them for any want of love, he commends their love and faith. (Eph. 1:15.) Further, it appears from the Revelation that the Nicolaitans formed a sect when this book was written, since they are expressly named: whereas they were only foretold in general terms by Saint Peter in his second Epistle, written A. D. 65, and in Saint Jude's Epistle, which was written about A. D. 65 or 66. It is also evident, from various passages of the Revelation, that there had been an open persecution in the provinces. John himself had been banished into Patmos for the testimony of Jesus. The church of Ephesus (or its bishop) is commended for its "labor and patience," which seems to imply persecution. This is still more evident in the following address to the church of Smyrna (Rev. 2:9),—"I know

hy works and *tribulation*," *τριβολή*: which last word always denotes persecution in the New Testament, and is so explained in the following verse.

"In Rev. 2:13, mention is made of a martyr named Antipas, who was put to death at Pergamos. Though ancient ecclesiastical history gives us no information concerning this Antipas, yet it is certain, according to all the rules of language, that what is here said is to be understood literally, and not mystically, as some expositors have explained it. Since, therefore, the persecution, mentioned in the first three chapters of the Apocalypse, cannot relate to the time of Claudius, who did not persecute the Christians, nor to the time of Nero, whose persecution did not reach the provinces, it must necessarily be referred to Domitian, according to ecclesiastical tradition.

"Domitian's death is related to have happened in September, A. D. 96. The Christian exiles were then liberated, and John was permitted to return to Ephesus. As, however, the emperor's decease, and the permission to return, could not be known in Asia immediately, some time must intervene before the apostle could be at liberty to write the Apocalypse at Ephesus, or to send it by messengers from Patmos. We conclude, therefore, with Dr. Mill, Le Clerc, Basnage, Dr. Lardner, Bishop Tomline, Dr. Woodhouse, and other eminent critics, in placing the Apocalypse in the year 96 or 97."—*Horne's Int. to the Study and Knowledge of Holy Script.*, p. 382.

6. *Divisions of the book.*—Three divisions are named—"The things which thou hast seen, and the things which are, and the things which shall be hereafter."

The first chapter is occupied with the first division of the book. On this division we have been sufficiently explicit. With these remarks, we draw our subject to a conclusion, by some general observations. It is very generally agreed that we are living near a grand, final crisis: and that some great change is about to take place; that this change is to be preceded by certain signs, in the physical, moral, and political worlds. Most expositors agree to locate us near, if not in, Daniel's "time of the end." To that point, Daniel's prophecies of the last days were to be sealed. "Then many shall run to and fro, and knowledge shall be increased." And by this expression is understood, that many would examine the prophecies of Daniel, and an increase of knowledge would be the result. That time for investigation has come, and multitudes are turning their attention to its predictions. That book is no longer sealed. Had it not been for the Apocalypse, this increase of light could not have been brought to bear upon the visions of Daniel. The Revelations, commencing with the church in the apostolic age, and following it to its final triumph, have served to explain that history, and also those of Daniel. Hence the necessity of keeping the Apocalypse in hand as a chart, that we may locate the church. No book can be more valuable, and yet how little are its contents appreciated. We speak not of the want of interest among those who are of the world. It cannot be expected that such would take an interest in such matters. They are of the world, and love the things of it. They take no special interest in the history of the church. Of this we do not complain. But shall church members imitate such an example? To the older members of churches we now appeal. Do you take that interest in the Apocalypse which its nature demands? Are its contents the theme of your conversation? Examine your libraries, your centre tables. How are your tastes there represented? When you hear of information to be given on the Apocalypse, do you say, I must read it, or, I must hear it? Are such your desires? and do your thoughts run out after your friends and neighbors, that they may be interested and instructed? Are you laboring to spread this light among the destitute? Do you teach its truths to your children? A word to the youthful professor.—You are exposed to no ordinary allurements. The age in which you are living is one of varied temptations. Places of amusement are numerous. Information on all worldly subjects is abundant. Light reading comes to you without price. You are thus drawn by a thousand enticing objects to neglect the Bible; especially the symbolic scriptures. How few of our youthful members feel any interest in this blessed book—the Apocalypse. Let us caution you not to be drawn into the many snares of this generation. Study the chart. Gird up the loins of your minds to its investigation. You will be amply rewarded. Blessed shall you be in so doing.

The Long-Suffering of God.

When the worldling looks back upon the years that are gone, and glances at the record which conscience has kept of the evil of his doings—a record, bearing upon its dark and blotted pages unimpeachable evidence of daily rebellion against God—he might well fear lest the patience and forbearance of his Heavenly Father should be exhausted, and the fiat go forth that should cut him off from all hope of future repentance and amendment. From day to day, and from year to year, the foul stains collect; and if, perchance, he ventures to scan the dreaded chronicle of sin, he starts back affrighted with the amount of guilt which it reveals. Sand-grains make the mountain—drops form the ocean—moments fill up the year; and daily transgressions swell the load of sin, until the burthen of it becomes intolerable. He remembers that the sanctified water was poured upon his brow while yet his feet touched life's threshold, and that he was dedicated to God before his lips could utter their first faint prayer. He remembers the frequent sicknesses of his childhood, through which he was brought by a merciful Father's hand; and the vicissitudes of riper years come thronging upon his memory, each and all tinged with a mercy that sought to spare. The long list of blessings which have gladdened his lot, unrolls itself before him. Desires gratified—wants supplied—happiness conferred—all are mingled in the cup which his Heavenly Father has given him to drink of. Even the trials of his life, which he cannot but look upon as blessings in disguise, are remembered as the saddened tones of that Father's voice, yet vibrating within the sanctuary of his soul. In contrast with the Almighty's goodness he places the catalogue of his misdeeds; and as the monitor within, not silenced forever, makes yet one more earnest appeal for a slighted Benefactor, the long-suffering of God rises before him—constraining him by every feeling of gratitude and tenderness to yield himself an offering to Him, who has given him all things richly to enjoy. In such a case, how can he but feel that God has been waiting to be gracious; and that through His forbearing mercy alone, he has been spared for repentence?

But it is not the worldling only who has cause to bless God for his attribute of long-suffering. The Christian, although he has commenced a conflict with the evil of his nature, is, nevertheless encompassed with infirmities, tormented by besetting sins, and, by reason of his weakness, is liable to fall in the hour of temptation. The race is not always to the swift, nor the battle to the strong; and the Christian often stumbles through want of untiring watchfulness. Sin mingles with all he does; it mixes alloy with his highest motives—detracts from the worth of his best actions—and pollutes the purity of his holiest offerings. He finds a law in his members warring against the law of his mind, and bringing him into captivity. The world, the flesh, and the devil, are all against him; and continually ready to halt; his heart dies within him at the recollection of his repeated failures and short-comings. Sometimes, discouraged at the difficulties which beset his path, he feels as if his spiritual adversaries were too strong for him, and cannot perceive that he has made any headway toward heaven. Yet he is not utterly cast down—he is not utterly forsaken. He remembers the long-suffering of God; that as a father piteth his children, so the Lord pitith them that fear Him. From the deep abyss of despondency arise memories of the compassionate love that arrested him in the wild career of ungodliness—that brought him to the cleansing Fountain, and made him to lie down in green pastures, beside the waters of quietness. Will God, who has done so much for him, forget to be gracious? Will He, in anger, shut up His tender mercies? Will He cast off forever, and be favorable no more? Ah! the Christian has every reason to acknowledge, that "the long-suffering of our Lord, is salvation." From the first tottering step he makes towards the better land, to the last foot fall on the verge of Jordan, the pilgrim confesses that it is through the forbearance of God he obtains remission of his sins, and grace to hold fast the profession of his faith. With a broken and contrite heart, he comes in his hours of spiritual darkness to Him who has been his light and his salvation—the strength of his life and his strong tower. He prays with David:—"Hide not thy face from me, put me not away in anger. Thou hast been my help; leave me not, neither forsake me, O God of my salvation." He is enabled to cast all his care, all his sorrow upon his compassionate Father; and taste of the

long-suffering that waits to be gracious, and of the goodness that abundantly pardons.

We see this gentle attribute of God exercised not only towards men individually, but in His dealings with the nations of the earth. How long did He bear with the provocations of His chosen people in the wilderness, before He sent scourges upon them? How earnestly did He remonstrate with them in later times by the mouth of His holy prophets, and by the afflicting dispensations with which they were made familiar through long years of obstinate rebellion! How often did He speak unto them—rising up early and speaking, but they heard not, and calling unto them, but they answered not? Profane, as well as sacred history, attests the same truth; that the sword of divine justice remains long uplifted in God's right hand, before He wields it in vengeance against His rebellious children. He lingers in meting out retribution to an offending heritage, if, haply, they may turn and repent, and seek after God. Oh! that the rulers of a people would ever recognize in national calamities and intestine feuds the agency of Him that sitteth upon the circle of the earth—that bringeth the princes to nothing; and maketh the judges of the earth as vanity! Oh! that they would be instructed, and humble themselves before Him in the day of His wrath, that they might not be doomed to drink the dregs of the cup of His fury, and to wring them out.

The charity that suffereth long and is kind, is spoken of in Scripture as "the bond of perfectness;" and surely, when we observe it to be continually displayed by the Most High in His dealings with the creatures of His hand, we can but admit that it is a temper of mind which must assimilate us to what is heavenly. The impulse of the natural heart is to resent, as well as to resist evil. It is only the religion of Jesus that can make us long-suffering and forgiving. The inclination of the unsanctified spirit is to render railing for railing. It is only the religion of the gospel that can teach us, contrariwise, to return blessing. In the rough contacts of this world it must needs be that offences come; but the Christian will endeavor to convert them into opportunities of glorifying God by forbearance and gentleness toward the froward. The practical carrying out of one Christian principle will do more to disarm the unbeliever, and win over the wavering, than many words from the lips of wisdom. The heart of the sceptre will be as stone when speculating upon the evidences of Christianity; but that same heart will melt as it contemplates the work of the good Samaritan. No chant of triumph for wrong avenged, can so thrill through the spirit's secret chambers as the martyr-cry; "Father, forgive them; they know not what they do!" Oh! it is a false estimate of duty that prompts a speedy retaliation. It is a mistaken sense of honor that calls for a bloody retribution. If God had dealt with us after our sins, and rewarded us according to our iniquities, should we not long ago have been cut off out of the land of the living, and been numbered among those who died without hope? Only at the dread tribunal of the last day, shall we be able to conceive how much we owe to the long-suffering and forbearance of Him who ever waiteth to be gracious, and will not the death of a sinner.—*Protestant Churchman.*

"I am The Lord that Healeth Thee."

Delightful aspect in which to contemplate God at such a moment as this, when a whole nation is trembling under the dread of a pestilence which "walketh in darkness," both as to the means by which it is propagated and the remedies by which it is to be combated, before which the boldest are appalled, and the wisest confounded, and the most skilful physicians lost in a maze of contradictory theories and expedients! How tranquillizing amid such a scene to "lift up our eyes to the hills from whence our help cometh," and to hear Jehovah's own voice proclaim, "I am the Lord that healeth thee!"

Let us hear these words with profound attention and unwavering faith. For they are the words of God, our Creator. To Him all the intricacies of this fearful and wonderful mechanism are perfectly known. He can at any moment put his finger on the secret spring which shall in an instant arrest its movement, even in the midst of its most vital and powerful operations, or which shall set it in motion again when its weak and languid pulsations seem about to pause forever. It is He who raised us from nothing at first, and who will hereafter raise us from the dead, who saith, "I am the Lord that healeth thee!" Coming

from a human physician, such words might awaken hope; but coming from Almighty God, they are to be received with nothing less than absolute confidence.

Let us look at them in their relation to the body, to the soul, to individuals, and to nations.

Their first application was to diseases of the body. Look at the whole passage, Ex. 15: 26: "I will put none of these diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee!" The "diseases of the Egyptians" were bodily diseases and outward ills. The history of the Old Testament contains many instances of miraculous bodily cure. But when "God was manifest in the flesh," this manifestation of divine benevolence broke forth with the utmost splendor. His most frequent and astonishing miracles were miracles of bodily healing.

Paralytics, impotent persons, blind, deaf, dumb, lame, persons afflicted with fever and dysentery in its worst and last form, came or were brought to him, and "he healed them all." Even the dead on their way to the grave, attended by a train of weeping relatives, or who "had lain there four days," "came forth" at his command to life again. Oh, it is sweet and very strengthening to faith to dwell on the narratives of his healing mercy. No stories so appropriate and precious to invalids. The late eminent Dr. Rush used to recommend the reading of Scripture History to those who are laboring under the mental depression attendant on a morbid condition, as eminently calculated to cheer and tranquillize the mind, and thus indirectly to benefit the body. But what portion of it so cheering, so comforting, so suggestive of hope, so fraught with consolation, as the history of Him "who went up and down doing good, and healing all manner of sickness and disease among the people?"—especially when we remember that He is "the same yesterday, and to-day, and forever." Our Lord is the "Prince of Life," (for he "came that we might have life,") and the sworn and eternal foe of Death, for "He came to abolish death and him that had the power of it, and to deliver those who, through fear of death, are all their lifetime, subject to bondage." He delights to bestow life, to prolong it, to restore it, to invigorate it. And he it is who saith, "I am Jehovah that healeth thee!"

Let us dwell on these words as they relate to the soul. For to bestow life on that, even a spiritual, incorruptible, eternal life, was the great and ultimate end of Christ's benevolent mission, to which the healing of the body was but secondary and instrumental. Bodily and spiritual disease—bodily and spiritual death—flow from the same cause, sin. "By one man sin entered into the world, and death by sin;" and "sin, when it is finished, bringeth forth death," and in its progress, manifests its malignant influence on the bodies of men by every form of disease, distortion and pain, as it does on their minds by those deadly passions which fill the world with crime and misery. But "the Son of man hath power on earth to forgive sins;" and when, in the fullness of his grace and power, he says, "Thy sins are forgiven thee!" like a physician of profound science and masterly skill who has entire possession of his patient's case, he treats for the root of the disease, and touches directly the primary and secret cause of all sickness and death. This lies within the soul. And on the soul is his healing power exerted. "Thy sins are forgiven thee! Go in peace, and be whole of thy plague! I will, be thou clean!" What words of grace are these! How they flow into the soul, conveying life and health to its secret springs—the deepest fountains of its thought, affection, will, and energy! Of little avail were the healing of the body if a dead soul remained within, a perpetual cause of pollution, disease, and death. For "the wages of sin is death"—"the end of these things is death"—"sin, when it is finished, bringeth forth death." The most perfect condition of bodily health, therefore, where the soul is destitute of spiritual life, can only be of short duration, and must soon end in death—even "the second death," that which "is cast into the lake of fire." But if the soul be healed, even though pain and languor should for a while oppress the body, yet is there a life implanted within, which will defy and survive death itself, and will cause this "vile body" hereafter to be "changed and made like to the glorious body of Christ." The life of grace will soon break forth into the life of glory, in which the body itself shall be raised in incorruption, power and glory, a spiritual body, bearing the image of the heavenly, (1 Cor. 15), possessed of angelic strength, and adorned with heavenly brightness, to be caught

up in the clouds and meet the Lord in the air, and dwell forever in that blessed land, where the inhabitant shall not say, *I am sick*, and "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain!" To such a condition of health, and life, and power, and joy, shall all they be exalted and fixed in it forever, into whose souls, by the medium of a living faith, shall flow the divine energy of those words, "I am Jehovah that healest thee!"

"That healeth thee!" The promise is, therefore, to be viewed and appropriated in its *individual* bearing. "Wilt thou be made whole?" "What wilt thou that I should do unto thee?" Such are the gracious words of this Almighty Physician, who gives health to the body and life immortal to both soul and body. The Bible records many instances of miraculous bodily cure in answer to prayer and in reward of faith. Look up and read the cases of the Shunammite and the widow of Sarepta. Hear David saying, "I cried unto thee, O Lord, and thou hast healed me; and Hezekiah, "the Lord was ready to heal me," and the many instances in which poor, despairing invalids, who "had spent all their living upon physicians, neither could be healed of any," (Luke 8:43,) lifted up the hand and cry of entreaty and faith to the Son of God, and "were made every whit whole!" Every instance is an argument to faith—a warrant to receive in your own behalf, or that of any beloved object of your solicitude, whether in the diseases of the body or of the soul, or of both, the gracious and all-comprehensive promise, "I am Jehovah that healest thee!"

But this was originally a national promise, "I will put none of these diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healest thee!" God smites nations, and he heals them. Pestilence, war, famine, earthquakes, the spirit of sedition and disunion are his "rod," and who shall stay his hand when it is lifted up? Nations have a sort of unity and personality in their acts and institutions. One spirit, one life, one will, seems to animate the general mass. "The Genius of Columbia," "the Genius of Britannia," "the Daughter of Zion," and the like expressions, show how wide and ancient has been this notion of a national unity. God recognizes this in his commands, his blessings, and his judgments. "O Israel, I am the Lord thy God. I will judge thee and will recompense thee;" and in this passage, "I am the Lord that healest thee." National irreligion and iniquity are punished with national judgments, which overspread a whole land, as it were, with the shadow of death, and fill every inhabitant of it with gloom and anxiety. Again, when nations bow themselves in humility and repentance before God, and deprecate his holy displeasure by confession of sin and supplication for pardon and forsaking of iniquity,—the same almighty mandate which sent forth the plague recalls it, and the mercy of a forgiving God shines forth again in beams which diffuse health, and peace, and abundance over all the land. For the Lord our God is good and ready to forgive, and plenteous in mercy, and repents him of the evil. "He looketh upon men, and if any saith, I have sinned and have perverted that which is right, and it profiteth me not, he will deliver his soul from going down to the pit, and his life shall see the light."

Come, then, and let us turn unto the Lord; for he hath torn, and he will heal, he hath smitten, and he will bind us up. Our land is now suffering and trembling under a plague which has probably numbered more victims than any one which has ever visited the globe. Its awful ravages have just begun. But they will cease in a moment when God shall say, even as he did to the destroying angel at the threshing place of Araunah, (2 Sam. 24), "It is enough, stay now thine hand!" Sin is the occasion of his holy wrath, and sin confessed, forsaken and resolved against, is the first step we must take to turn away that wrath. It is all in fact that a holy and a merciful God demands. (Isaiah 1:18:19.) Let us not be contented with a day of humiliation and a form of repentance, but "let us rend our hearts, and not our garments, and turn unto the Lord our God." Let us "confess our sin and the sin of our people," (Dan. 9.) Let us make the wrong right to the utmost of our power, in our own hearts and households. Has the morning and evening sacrifice been omitted, or too easily interrupted and set aside? Let us set it up again in its sacred and blessed solemnity. Let us in all our relations "put off the old man which is corrupt according to the deceitful lusts, and let us put on the new man which after God is cre-

ated in righteousness and true holiness." Let us resolve that our whole influence and power as American citizens, as units in the national aggregate, shall hereafter be conscientiously regulated by Christian principles and devoted to the maintenance of truth, of righteousness, and of religion. Then will "the Lord turn to us as a nation of a pure language." Then will he "rejoice over us to do us good, and plant us in this land assuredly with his whole heart and with his whole soul." Then will he "not put upon us the diseases which he has put upon" the other nations of the earth, but he will fulfil to us, in all life-giving and health-restoring influences, the precious and comprehensive promise, "I am the Lord that healeth thee!"—*Christian Intelligencer.*

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

Let us see now how the kindred and parallel visions of the prophet of Patmos are disposed of. He is descanting upon the drift of Rev. 21:1-8, &c., announcing the new heaven and the new earth, and the holy city New Jerusalem.

"The heaven, earth, and sea, are undoubtedly here, as under the trumpets and vials, symbolic. The new heaven represents rulers of a new order; the new earth, subjects of a new character; and the disappearance of the sea, that the nations are no more to be excited to violent agitations by the storms of revolt, revolution, and war. The New Jerusalem is the symbol of the raised and glorified saints, in their relations to men as kings and priests who are to reign with Christ. It does not denote a literal city manifestly, as that were to make the symbol and that which it represents, of the same species; but is an organization of rulers extending a beneficent authority and influence over those whom they govern, analogous to the shelter of a city to those who dwell beneath its roofs; and must therefore denote the risen saints as kings and priests, as they alone are to descend from heaven to earth, and exercise a sway over men. It is accordingly expressly denominated in a subsequent vision, the bride the Lamb's wife, by whom in a former vision the risen and glorified saints are symbolized; and is shown to be their representative by the inscription of the names of the twelve apostles on its foundations. In accordance with this, it is said by the living creatures and elders, who are the symbols of the redeemed of every tribe, and tongue, and people, and nation, during their intermediate state, that they are kings to God and priests, and shall reign on the earth; it is promised by the Redeemer to whoever is victorious, that he will write on him the name of the city of God, the New Jerusalem which descends out of heaven, which denotes, doubtless, that he shall be one of the polity which that city represents; and the saints are exhibited in the vision of the first resurrection, as raised from death, exalted to thrones, and reigning with Christ during the thousand years. It is thus shown, on the one hand, that the glorified saints are to descend and reign with Christ on the earth, and that this city symbolizes them; while on the other, no intimation is given of such a descent to our world of any other order of beings. It is indisputably therefore the representative of the redeemed who are to reign as kings and priests with Christ, in like manner as great Babylon, the antagonist city, is a symbol of the apostate rulers of the church who usurp his throne on earth. Accordingly, as the risen saints are denominated the Lamb's wife, (where?) and are said to have prepared themselves, so this city is said to be prepared as a bride for her husband.

"It is denominated the tabernacle of God with men, and is promised that he will dwell in a tent with them, and that they shall be his people, and that he himself will be with them, their God; which denotes both that the glorified saints are to be visible to men, as a tent is visible to those in whose presence it is stationed, and that God is to be visibly present with the glorified saints; as his presence in the ancient temple was manifested when it was filled with the smoke and flame of his glory. Men universally are to be sanctified, to own and honor him as God, and to enjoy manifestations of his presence and favor. He is to wipe every tear from their eyes. They are no more to be subjected to death, nor know anything of sorrow, mourning, or toil. All the forms of penal evil, brought on the race by the fall, are to cease, and all things become new. It is he who is a victor that is to share in the bliss and glory of this reign with Christ. The unholy of all classes are to be excluded from it, and consigned to the abyss of misery."—*Expos. Apoc.* p. 527.

"The descent of the city is to take place at the commencement of the millennium, manifestly from the representations that the marriage of the Lamb was come, and that his wife had prepared herself, immediately after the destruction of great Babylon, chap. 19:7-8, from the exhibition of the risen and glorified saints as seated on thrones, and reigning with Christ during the thousand years; and from the representation of the beloved city as on earth at the revolt of Gog and Magog, after the close of the thousand years."—*Ib.* 529.

It is easy to see how completely the two prophets are divorced from each other in this interpretation of their respective burdens. One is the prophet, *par eminence*, of and for the Jews, the other for the Christians. In the one case, Jerusalem is a literal

and in the other a symbolical city, and the whole reason, as far as we are able to judge, of this diverse construction is, that the prophecy of Isaiah is couched in comparatively unfigured diction, while that of John involves a visionary representation, and therefore falls into the category of symbolical predictions, which must of course be interpreted on the principle, not of *similia similibus*, but of *similia dis-similibus*. It must represent something different from itself; it cannot therefore be by any means identical with the Jerusalem of Isaiah. [Note 1.]

Now we say at once that if any alleged law or canon of hermeneutics, however plausibly urged or argued, leads to a result that outrages the simplest and most primary intuitions of the Christian mind, we give it to the winds forthwith as an authoritative rule of universal application. If it be admitted to hold in other cases, we know it does not hold where adherence to it land us in a conclusion so near an absurdity, as in the present instance. Any asserted principle of exegetical science, which requires the admission that the above predictions of Isaiah and John refer to two distinct, diverse, and unrelated states of the church, bears the mark of fallacy on its face, and we set it aside without dubitation or delay. A similar sentence do we unhesitatingly pronounce upon the same principle in its application to other results, which hold a prominent place in Mr. L.'s theory. We object to them that they go counter to mental convictions, founded upon other considerations, which are as imperative in forbidding as aught that Mr. L. can possibly adduce in sustaining his constructions. *As nothing in the literal sense or canonical authority of the book of Genesis can countervail the deductions of geological science in regard to the vastly elongated periods of the earth's past duration, so do other departments of science, and even other texts of Scripture, as emphatically put their veto upon such alleged issues as the resurrection of the body, the restoration of the Jews to Palestine, the visible advent of the Lord in the clouds, the physical disruption of the Mount of Olives, the intermingling of the living and the re-living saints in an earthly economy of a thousand years' continuance, of which the literal city of Jerusalem is to be the metropolis, all which are points that enter the *creedenda* of those who symbolize with Mr. L.* We say we reject them, because they go counter to conclusions that rest upon premises *equally authoritative* in their character with any evidence which he can summon in behalf of his much vaunted principles of interpretation. We beg our author to believe that we do not return a simple unreasoning *negatur* to his arguments. We pledge ourselves to produce grounds for our dissent, which, whatever may be their weight with him, he cannot say are intrinsically contemptible or ridiculous, inasmuch as they refer themselves to certain great fundamental principles, which we shall show to be necessarily involved in the determination of the main questions, and which can by no means be evaded in the discussion. These fundamental principles will be seen to develop themselves as we proceed in our attempted expose of Mr. L.'s fallacies, upon which we have made an entrance in this and the preceding article—fallacies of conclusion resting upon fallacies of assumption. [Note 2.]

Should the grossness of his results, as already announced to our readers, strike them as so extreme as to render it a superfluous labor to attempt their confutation, we beg them to bear in mind that we are in fact warring with a general system rather than with a particular theory; for it is beyond question that Mr. L. has barely pushed out to their legitimate issues the very principles which lie at the basis of the prevailing modes of interpretation adopted throughout Christendom. He has been consistent with his premises. Others have shrunk from facing the inevitable ultimatum. But the issue is being made, and the golden crisis has arrived for showing that the alternative is really between the huge and hideous absurdities of the literalism of the Old Church, and the spiritual sense of the New. As the one tends directly to vilify and waste the Word, so we are called to show that the other redeems it from reproach, and invests it with its proper dignity and sanctity as a revelation from God.—(To be continued.)

Note 1.—We agree with Prof. Bush, in the synchronization of these prophecies. We disagree with him respecting the nature of the state they describe. We disagree also, in a measure, with Mr. L. The discrepancies pointed out in Mr. L.'s view do not exist in ours. We take these Scriptures in the New Testament as the inspired exponent of the Scripture selected from the Old. Thus received, they introduce us into the immortal state, where the saints, raised from the dead, inherit the purified earth forevermore.

Note 2. Here is the point of danger in the position of spiritualists. The plain declarations of Scripture weigh nothing when "they go counter to mental convictions"!! Prof. Bush allows "nothing in the literal sense or canonical authority" of the revealed will of God, "to countervail the deductions" of human research! Shall poor, puny, fallible man, dare to deny the declarations of JEHOVAH? "Nay, but O man, who art thou that repliest against God?" Shall the opinion of the *creature* outweigh the declarations of the *CREATOR*? If the Prof. dissents from any doctrine which we think is inculcated in any portion of Scripture, if he will show that the legitimate import of such Scripture does not sustain our conclusions, we will not deny his "profound reverence for the oracles of Scripture": his profound

concern for the sanctity of the divine Word."* But when he admits that we are sustained by the letter of the text, and opposes only "mental convictions," we feel that he sets aside revelation, and substitutes a fallible, and ever varying standard.

Mental convictions! What are these? In some men, they amount to faith; in others, to all unbelief. Mental convictions a standard! Whose convictions shall we adopt? Mr. L. or Prof. Bush? those of our neighbor of the *Investigator*, or those of the Poughkeepsie seer? Men's mental convictions are at antipodes, and weigh nothing with us against the declarations of JEHOVAH, by which we hope ever to form our own convictions of truth.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, NOVEMBER 10, 1849.

The Two-Horned Beast.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

(Continued from our last.)

"And I saw another wild beast ascending out of the earth, and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first wild beast, in his sight, and causeth the earth, and those who dwell in it, to worship the first wild beast, whose deadly wound was healed. And he performeth great signs, so that he causeth fire to come down from heaven into the earth in the sight of men. And he deceiveth those, who dwell on the earth, by means of the signs which it was given him to perform in the sight of the wild beast; saying to those, who dwell on the earth, that they should make an image to the wild beast, that had the wound by a sword, and did live."—Rev. 13:11-14.

In the previous article having traced the identity between the image to the beast and the Roman hierarchy, we now inquire, What power, corresponding in its characteristics with the symbol of the "two-horned beast," spake to those dwelling on the earth to the creation of this image? The power thus symbolized must fulfill the following conditions:

1. It must arise anterior to the erection of the Papal hierarchy, and subsequent to the rise of the Roman empire. For it causes the creation of the image; and comes up after the first beast.
2. It must arise during a period of settled government. For it came out of the earth, and not out of the tumultuous sea.
3. It must exist contemporary with the Latin kingdom. For it performs its wonders *before*—that is, in the presence of the seven-headed and ten-horned beast.
4. It must have a geographical locality distinct from the Latin kingdom. For it is a separate beast from the ten-horned one. Mr. L. understands it to symbolize the "Italian Catholic church, within the Papal dominions." But this would be placing the two-horned beast upon the ten-horned, which is an absurdity Mr. L. should not have overlooked.
5. Its two horns must symbolize a government of two powers, merged in one.
6. With their lamb-like aspect and diabolic speech, these must be Christian in name, and Pagan in heart.
7. It must symbolize a kingdom, exercising powers, within its dominions, the same in kind and degree as those exercised by the Latin kingdom within its dominions. It exercises all, or powers similar to the first beast.
8. It must hold an intimate relationship to the Latin kingdom; for it causeth men to worship the first beast.
9. It must be a government doing wonders, so as to deceive and cause the subjects of the Latin kingdom to create the Papal hierarchy,—an image to the first beast.
10. It must give life to this hierarchy.

No empire, or government, which does not fulfill these conditions, can be the power indicated by this symbol. What power, then, fulfilling these conditions, was instrumental in the creation of the Papal hierarchy? What gave life to this image of the Latin civil power?

If we look for the first act establishing the supremacy of the Pope, we find it in the decree of

JUSTINIAN,† emperor of the East, A. D. 533. Does the empire of the East fulfill the conditions of the

two-horned beast? It does, in every particular. It arose anterior to the establishment of the Pope as Universal Bishop, and subsequent to the Western Roman empire. When Rome was the undisputed queen of nations, and her emperor, CONSTANTINE, was without a rival, he abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace. Says CROLY (*Apoc.*, p. 207): "The change of the government to Constantinople, still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient prejudices of the Roman mind." He formed a new empire, or a distinct territory, viewing, says GIBSON, "with cold indifference the country of the Cæsars." To this new empire CONSTANTINE transferred the customs and forms of the Roman government, and there exercised, not only *like* powers, but all the powers of the former empire—the Italians still obeying the edicts which he condescended to address to the Senate and people of Rome. Each of the four kingdoms of DANIEL had their geographical limits. When their dominion over other territories was taken away, their lives were prolonged within their own boundaries. All governments subsequently erected on these territories would justly come under one of these four divisions, viz., Chaldea, Persia, Greece, or Rome. In distinction from the Latin, or Western, this new empire was the Grecian, or Eastern. And it was contemporary with the Western till its conquest by the Turks, in 1453.

The remaining points are so concisely presented in a manuscript by Bro. WEETHEE, that we copy it, instead of presenting them in our own language:—

"The Greek empire, as already stated, was erected on the old Grecian territory. As DANIEL's fourth empire, which we consider the Western, or Latin empire, was to exist to the judgment, all governments erected on parts of that territory would be denominated horns. And such they are named in the inspired history. Ten barbarian kingdoms arose, and they are called ten horns of the fourth beast. So likewise of the little horn. No other government could, then, be located, during the existence of the former power, which could be denominated, in symbolic language, a beast, as it would place a beast *upon* another beast. This requires for the two-horned beast a distinct territory.

"Did two of the three divisions of the Roman world belong to the Greek empire? The Illyrian third, though sometimes belonging in part to each empire, and sometimes divided, yet it more properly belonged to the Greek empire. Thrace was always a part of the Grecian empire, and is denominated a horn of the old Grecian kingdom in Dan. 8:8. And as that kingdom was to have a former and latter period of existence, we regard this as the said 'latter time of their kingdom.'—Dan. 8:23. Two sons of CONSTANTINE were located in the Greek empire.

"Though the Greek empire claimed to be Christian from its origin, yet seven of its first emperors were the high priests of Paganism, and its laws were, in substance, tyrannical and Pagan. It was for a long period the seat of Arianism.

"Did the Greek empire exercise all the power of the Latin empire? This will appear from its history. Its organization was the same, and it exercised all the tyrannizing usurpations of the former. GIBSON thus remarks of JULIAN: 'The spirit of his administration, and his regard for the place of his nativity, induced him to confer on the Senate of Constantinople the same honors, privileges, and authority which were still enjoyed by the Senate of ancient Rome.'

"Did the aforesaid Grecian empire, by its authority and power, sustain the Latin kingdom, and thus perpetuate that tyranny which otherwise would have fallen, so that the subjects continued to pay to its despotic rulers that homage and worship due alone to the Deity? The rulers of the Latin kingdom claimed the right to legislate over the laws and subjects of JEHOVAH, by which Divine homage was rendered them by their subjects. History clearly proves, that aside from the aid derived from the Greek empire, the Western empire would have been totally destroyed. As it was by the aid of the Grecian emperors that the Latin rulers were enabled to perpetuate their system of tyranny over their subjects, they are properly said to cause that worship.

"Did the Greek empire perform any wonders which induced the subjects of the Latin empire to attribute to its rulers miraculous powers, and thus lead them to form an image to the Latin empire? As the two-horned beast denoted a body of civil rulers, the question arises, Did they ever perform what would appear to be the descent of fire from heaven? for the term fire must be understood in its literal sense, the same as "heaven," "earth," and "men."

"Greek Fire.—We subjoin the following account of the Greek fire from GIBSON:—

"In the two sieges, the deliverance of Constantinople may be chiefly ascribed to the novelty, the terrors, and the real efficacy of the *Greek fire*. The important secret of compounding and directing this artificial flame was imparted by Callinicus, a native of Heliopolis in Syria, who deserted from the service of the caliph to that of the emperor. The skill of a chemist and engineer was equivalent to the success of fleets and armies; and this discovery or improvement of the military art was fortunately reserved for the distressful period, when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigor of the Saracens. The historian who presumes to analyze this extraordinary composition should suspect his own ignorance and that of his Byzantine guides, so prone to the marvellous, so careless, and, in this instance, so jealous of the truth. From their obscure, and perhaps fallacious hints, it should seem that the principal ingredient of the Greek fire was the *naptha*, or liquid bitumen, a light, tenacious, and inflammable oil, which springs from the earth, and catches fire as soon as it comes in contact with the air. The naptha was mingled, I know not by what methods, or in what proportions, with sulphur and with the pitch that is extracted from evergreen firs. From this mixture, which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burnt with equal vehemence in descent or lateral progress; instead of being extinguished, it was nourished and quickened, by the element of water; and sand, urine, or vinegar, were the only remedies that could damp the fury of this powerful agent, which was justly denominated by the Greeks, the *liquid, or maritime fire*. For the annoyance of the enemy, it was employed with equal effect by sea and land, in battles or in sieges. It was either poured from the rampart in large boilers, or launched in red-hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil; sometimes it was deposited in fireships, the victims and instruments of a more ample revenge, and was most commonly blown through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire. This important art was preserved at Constantinople, as the palladium of the state; the galleys and *artillery* might occasionally be lent to the allies of Rome; but the composition of the Greek fire was concealed with the most jealous scruple, and the terror of the enemies was increased and prolonged by their ignorance and surprise. In the treatise of the administration of the empire, the royal author suggests the answers and excuses that might best elude the indiscreet curiosity and importunate demands of the barbarians. They should be told that the mystery of the Greek fire had been revealed by an angel to the first and greatest of the Constantines, with a sacred injunction, that this gift of *heaven*, this peculiar blessing of the Romans, should never be communicated to any foreign nation; that the prince and subject were alike bound to religious silence under the temporal and spiritual penalties of treason and sacrilege; and that the impious attempt would provoke the sudden and supernatural vengeance of the God of the Christians. By these precautions, the secret was confined, above four hundred years, to the Romans of the East; and at the end of the eleventh century, the Pisani, to whom every sea and every art were familiar, suffered the effects, without understanding the composition, of the Greek fire. It was at length either discovered or stolen by the Mahometans; and, in the holy wars of Syria and Egypt, they retorted an invention, contrived against themselves, on the heads of the Christians. A knight, who despised the swords and lances of the Saracens, relates, with heartfelt sincerity, his own fears, and those of his companions, at the sight and sound of the mischievous engine that discharged a torrent of the Greek fire, the *feu Gregois*, as it is styled by the more early of the French writers. It came flying through the air, says Joinville, like a winged long-tailed dragon, about the thickness of a hogshead, with the report of thunder and the velocity of lightning; and the darkness of the night was dispelled by this deadly illumination."

Its use is thus described by the same author, when the Greeks turned its power against the Saracens, at the siege of Constantinople, A. D. 718:—

"The Greeks would gladly have ransomed their religion and empire, by a fine or assessment of a piece of gold on the head of each inhabitant of the city; but the liberal offer was rejected with disdain, and the presumption of Moslemah was exalted by the speedy approach and invincible force of the natives of Egypt and Syria. They are said to have amounted to eighteen hundred ships: the number betrays their inconsiderable size; and of the twenty stout and capacious vessels, whose magnitude impeded their progress, each was manned with no more than one hundred heavy armed soldiers. This huge armada proceeded on a smooth sea and with a gentle gale, towards the mouth of the Bosphorus; the surface of the strait was overshadowed, in the language of the Greeks, with a moving forest, and the same fatal night had been fixed by the Saracen chief for a general assault by sea and land. To allay the confidence of the enemy, the emperor had thrown aside the chain that usually guarded the entrance of the harbor; but while they hesitated whether they should seize the opportunity or apprehend the snare, the ministers of destruction were at hand. The fireships of the Greeks were launched against them: the Arabs, their arms and vessels, were involved in the same flames, the disorderly fugitives were dashed against each other, or overwhelmed in the waves; and I no longer find a vestige of the fleet, that had threatened to extirpate the Roman name."

These quotations will be sufficient to enable the

reader to decide whether that body of rulers did fulfil this condition of the symbol.

"Did the rulers of the Greek empire cause the people to make an image to the Latin empire? An image to or for the beast, is not a beast, but is a body of ecclesiastical rulers, organized on the plan of the Latin, as the model empire. The Roman priesthood, or hierarchy, was thus organized, which was formed by the people of the Latin empire. Coming as they did from Pagan churches, they introduced the features of their worship, and thus erected the Latin hierarchy. Settling in my own mind that the Roman hierarchy is the image, I have no doubt of the agency of the Greek emperors in giving that body life. See the decrees of JUSTINIAN and PHOCAS, with others of the Greek emperors. They instigated the people to the making of the image.

"Did that empire give life to this hierarchy? On this we shall not dwell. The agency of the Greek emperors gave life and efficiency to the Roman hierarchy. We are persuaded that no other kingdom can as well satisfy the above ten conditions. We understand the two-horned beast to be succeeded by the false prophet, as the Roman dynasty was succeeded by the German in the West."

When the Mohammedan conquered the Grecian power, it took its place on the Grecian territory—the same as Persia succeeded to Media, in the second beast of Dan. 7th: and were symbolized by the two horns of the ram. May not the two horns like those of a lamb indicate that the distinction symbolized by the horns is in a measure successive, as those were indicated by the horns of the ram—an animal of the same kind? If the two-horned beast is thus continued by the false prophet, we need not look for the entire demolition of the Turkish government before the advent; for the false prophet is to be taken alive, and cast into the lake of fire.

The Last Days of Rome.

(Continued from the last Herald.)

FOURTH SKETCH.

It must be to this condition of the church, and to corresponding periods in her history, that the symbol of exaltation applies: when the LORD God was her sun and shield—in the midst of her a glory, and a wall of fire round about her; when DAVID sung—“He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning, when the sun riseth, even a morning without clouds;” and when, it is believed, SOLOMON sung of the church—“Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” Then all the earth was tributary to the church, or in grateful and submissive alliance with her. Egypt, the mightiest nation of the earth, had been humbled at her feet; Palestine had been subdued; the sceptre of “the kingdom of the Lord” swayed from the Euphrates to the river of Egypt; “and all the earth” sought at Jerusalem the wisdom God had bestowed. (1 Kings 10:24.) Still this was only typical of what the church expected from the birth of her “man-child.” Priest, prophet, king, lawgiver, and conqueror, were only his representations; and although their character and deeds were of the highest earthly order, in him who was to come, all their distinctions were to be blended and increased, at least “seven fold.”

The whole period from the first promise made after the fall to the first ADAM, to the birth of the second ADAM, was a period of the most ardent expectation; but as the prosperity of the church passed away, on the declining of her purity, and her afflictions multiplied, the intensity of her anguish—that of the true church—increased. The hour of her agony and of her deliverance—so far as the realization of the first advent could accomplish it—was the period of triumph to the dragon.

2. In the celestial and symbolic scenery the dragon becomes the next sign, or wonder. He knew his conqueror was to be, figuratively as well as literally, the seed of the woman; he knew that power belongeth unto God, and had turned that power against her by seducing her to forfeit her place, so that he obtained it himself; he had cast the stars of heaven to the earth, and she, in her extremity, was within his grasp. If the church will not glorify God in her prosperity, he will glorify himself in her adversity. He had defeated the malice of Egypt, when it marked for its victims the holy seed, by leading the royal family to nurse the destroyer of Egypt; and if the church may not now be exalted to heaven, she can be preserved in the wilderness from the face of the serpent, who is engaged against her, because her child has cast him out of heaven.

The historical facts which fulfil this part of the

prophecy are so familiar, they need not be repeated here; though it should be stated, perhaps, that while we refer to the first advent, not the birth of CHRIST simply, but the whole of his mission, and its results—as the deliverance symbolized, we do not lose sight of the church, as a body, in the person of MARY, the mother of Jesus; still, as she was a most deeply interested member of the body, it would be impossible that she should not be included. In this case the figurative mother must include the literal mother.

The war between MICHAEL and the dragon, and also between their angels, which resulted in casting the dragon out of heaven, no doubt refers to the struggle of Christianity for the mastery over its old Pagan adversaries, and the desperate resistance made by Paganism to maintain its supremacy. Its fulfilment embraces the period from the days of CONSTANTINE to the conversion of the Pagan conquerors of the empire: for these must be symbolized by the ten horns of the dragon. The triumph of MICHAEL over the adversary of the church, in one form, does not exempt her from affliction. She flies into the wilderness, the dragon sends out a flood after her, and wages war against the remnant of her seed. The instrument of that war is the beast, who is exalted to the place of the dragon. Christianity triumphs only to be corrupted and perverted into a form to sanction the destruction of its true disciples, who keep the commandments of God and the testimony of Jesus CHRIST. The historical facts are too familiar to need repetition.

3. If the prophet's view, which takes in heaven and all the host thereof, the sea and the dry land, may be supposed to begin with the exalted state of the church, why may it not be supposed to end with the restoration of the dominion to him whose right it is; when he shall stand on Mount Zion, and with him the whole body of the redeemed, or at least a specified company of them—the “called, and chosen, and faithful,” for a special work? If there were any “spiritual” Mount Zion to be found except in the creations of spiritual jugglers, it might be regarded as a symbol. But what else is ever called “the Mount Zion” in the word of God, but the well-known section of Jerusalem called by that name? And most certainly we have the best reason to believe that that portion of the earth, with the region around, is to be distinguished by CHRIST at his second advent, as it was at the first. Then “his feet shall stand on the Mount of Olives, which is before Jerusalem on the east.”—Zech. 14:4. Then “the Lord God shall give unto him the throne of his father DAVID.”—Luke 1:31; Ezek. 21:27; Isa. 9:7. There the kings of the earth and their armies are to be gathered together against him; there he is to sit and judge the nations; and there their multitudes are to perish.—Comp. Rev. 16:16; 2 Chron. 35:22; Ezek. 38th and 39th chaps.; and Joel 3:12.

When the LAMB shall thus stand on Mount Zion, his coronation as King of kings will have taken place, and of course the grant of power to the kings symbolized by the beast will have run out; then the saints will have been gathered to CHRIST, and the day of mercy to the world be ended. And when his coronation shall be celebrated in the songs and by the harps of heaven, it will be responded to by all his servants, and them that fear him, small and great, in strains like the voice of a great multitude, as the voice of many waters, and of pealing thunder, saying, “Hallelujah! for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to him: for the marriage of the LAMB is come, and his wife hath made herself ready!”—Comp. Rev. 14:2, 3, and Rev. 19:5-9. The great battle follows this directly. And it would seem that the presence of CHRIST on Mount Zion, and his claims, were to bring the kings of the earth into the field against him. Whatever view we can take of the scene on Mount Zion, it cannot be fulfilled till CHRIST comes, for then only will the saints be redeemed from the earth, and participate in that “new song.” Between that scene and the position we now occupy, the days of Rome will be finished, and CHRIST will have come.—(To be continued.)

“MENTAL CONVICTIONS.”—Since we penned the note connected with the article of Prof. BUSH, on the preceding page, respecting the infallibility of mental convictions, a synopsis of a discourse by THEODORE PARKER has come to hand, in the *Chronotype*. His “mental convictions” cause him to make departures from the letter of the text. His convictions, however, if “mental convictions” are to be received as a standard, are as much entitled to respect as are those of any human intellect. But he finds no difficulty in setting aside, by his convictions, the New Testament. According to him, the apostles and evan-

gelists were very ignorant, if not dishonest. He thus accounts for their *wishes* (!):—

“The writers of the gospels lived at a time when the warm poetical supernaturalism of the East was first mingling with the classic legends of the West, and to them miracles were nothing unexpected, and hardly marvellous. A politician of our time, when he undertakes to write history for the future, may be depended upon for his facts; but if he undertakes to write to serve a present party purpose, he will leave out facts not to his purpose—if not invent others which are so. In like manner men writing even honestly to serve a religious purpose, will shape their facts to suit their purpose, as modern religious biographies abundantly prove. It is to be remarked, that the gospels were written to serve a religious purpose, and build up the faith which the writers thought the true one. They were not, therefore, under an impulse to sift closely the evidence of things generally believed.”

Even the blessed SAVIOUR, when explaining the Scriptures to the wondering disciples on their way to Emmaus, explained them, as Mr. PARKER says, “UNFAIRLY”! He denies the miracles of CHRIST; denies not only his resurrection, but says:—

“In the first place, there was not quite conclusive evidence of his real and entire death, and it surely requires stronger proof to verify a man's resurrection than his death.”

And yet he can talk smoothly about “genuine religion,” and “pure Christianity”! Poor fallible lump of clay. He little realizes that he can only be by faith in the righteousness of CHRIST, who died for our sins, and rose again for our justification; and that if he could prove that the SAVIOUR did not die, he would only prove that all men are hopelessly lost.

THE TRUTH OF GOD TURNED TO FABLE.—The American Sunday School Union publish a life of DANIEL, which gives an interesting account of the wonderful events connected with him and his times. In recording the dream of NEBUCHADNEZZAR, after giving a description of the great image of gold, silver, brass, iron, and clay, it is said:—

“While the king thought of this image, a heavy stone, or rock, of its own accord, and without receiving any external impulse, rolled down from a mountain upon the image, and crushed it in pieces, grinding it to the finest powder. The winds of heaven carried it away, and scattered it over the ground, so that not a particle of it remained.”

This is clearly scriptural. It is added:—

“Then the stone appeared gradually to increase in size, till it became a great mountain, and filled the whole earth.”

In interpreting the dream, after applying the first three portions of the image to Babylon, Medo-Persia, and Grecia, the author says:—

“The Roman empire was represented by the legs of iron. Like iron, it would be strong, and break in pieces everything that opposed it. It would rule over the greatest part of Europe, Asia, and Africa, and would last till another kingdom should be established, different from, and superior to all the others. As the feet of the image were iron mixed with clay, so the Romans, after having been subdued by the Goths and Vandals from the North, would lose much of their strength, and be united with other nations who were inferior to themselves. The stone that rolled down from the mountain upon the image and crushed it, was an emblem of another kingdom, which God would set up, and which would break in pieces and destroy all the kingdoms of this world.”

So far, all is clear, beautiful, and harmonious. We are thus borne irresistibly to the conclusion, that God is to set up a kingdom, which in the dream is represented as commencing when the preceding kingdoms are ground to powder, and driven away forever. But instead of stating this conclusion, the writer goes on to say:—

“This was the kingdom of Christ, who would appear upon the earth during the continuance of the Roman empire, and begin to rule over men, not externally, but by bringing their hearts into love and obedience to him. As the stone increased in size till it became a great mountain, and filled the whole earth, so this kingdom would gradually extend, till all men, everywhere, would be brought to love and trust in Christ.”

Thus, instead of keeping before us the Scriptural view, that CHRIST is coming at the seventh trump, to execute judgment on those who corrupt the earth, and to establish his kingdom of love on the downfall of every kingdom of oppression, a modern invention of men is presented. Is not this turning the truth of God into a fable?

TO CORRESPONDENTS.—We shall hereafter require that articles from correspondents be sent entire, before we commence publishing them. This is necessary, in order that we may know how to arrange for room, and know the character of articles, before we commence publishing. Remember that brevity is the soul of wit, and of logic.

M. A. D.—Your epistle was altogether too brief—a fault not avoided by many. Please to give us something more in *extenso*.

Correspondence.

THE PILGRIM'S SONG.

BRO. HIMES:—The following lines were found in my sister's concordance after her death, and if you think proper, you may give them a place in the "Herald." The author of them is unknown to me.

M. O. PRAY.

My rest is in heaven, my rest is not here,
Then why should I murmur when trials are near?
Be hushed my sad spirit, the worst that can come
But shortens my journey, and hastens me home.

It is not for me to be seeking for bliss,
And building my hopes in a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow,
I would not lie down upon roses below;
I ask not my portion,—I seek not my rest,
Till I find them forever with Jesus the blest.

Afflictions may damp me,—they cannot destroy,
One glimpse of his love turns them all into joy;
And the bitterest tears, if he but smiles on them,
Like dew in the sunshine, grow diamond and gem.

Let doubt, then, and danger my progress oppose,
They only make heaven more sweet at the close;
Come joy, or come sorrow, whate'er may befall,
An hour with my God will make up for it all.

With my chart, my sure guide, a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smoothe it with hope, and cheer it with song.

THE TEST OF TRUTH.

There is doubtless a class within, as well as without the Advent ranks, who are not free from harassing doubts respecting the truth of this faith. To such allow me to submit the following thoughts, suggested by John 7:17—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

God has not only furnished us with a revelation, but also the means by which we may know whether we understand it correctly or not. The text quoted furnishes a test, by which to try the correctness of our views.

I. Such a test is needed.

II. The nature of this test.

I. The prevalence of human controversies indicates the need of such a test. Christianity, in all its parts, has had its counterfeit,—other gospels than the true have been prevalent, and false teachers, in great numbers, have arisen. All this demands caution on the part of sincere believers. With no standard of appeal, but the endless jargon of controversies of the different religious sects, it is difficult, if not impossible, to know what truth is. The religious world, with its endless collisions, and whirlwinds of contradictory statements, offers anything but encouragement to sincere seekers for truth. To them, the creeds of men are often but false lights, which serve to dazzle, rather than to enlighten, and to bewilder more than to guide. In short, the divided state of Christians, the clashing of creeds, the increase of new errors, and the revival of old ones, render a test needful.

With all these things against him, however, the sincere disciple may not wander in the region of uncertainty. True, the enemy has sowed tares among the wheat; there are truths partially, or wholly concealed under the rubbish of human traditions and inventions; yet he need not be lost in the wilderness of confusion, for he has a needle that never deviates from the pole-star of heaven; he need not grope in darkness, for he has a light which is ever safe to follow. This suggests—

II. The nature of the test. It is simply "doing the will of God." This includes two particulars:

1. The knowledge of his will, as revealed in the Bible.

2. A faithful discharge of all the duties enjoined by the gospel.

The will of God cannot be done until it is known. The "good and faithful servant" will be a diligent student of the Bible. He will acquaint himself with its history, doctrines, precepts, promises, and prophecies, that he may know what the mind of the Master is. Having learned what the duties of his calling are, he is anxious to discharge them faithfully and cheerfully to the end.

Such are so much under the attractive influence of the cross, that they readily abandon previous prejudices and passions, which, if allowed to remain, would obscure the judgment, and enslave the will. As the eye, suffused with morbid humors, cannot clearly distinguish colors; so the mind, controlled by pre-conceived opinions, cannot perceive the truth as it is in Jesus.—It labors in darkness.

It cannot be too strongly impressed on the mind, that Christ's religion demands a great amount of giving up. When a sinner comes to Christ, he comes in blindness, ignorance, and prejudice, which he must give up. In a hearty and full conversion to the gospel, there is no greater obstacle in the way than the abandonment of an old and popular religion, with its false hopes. So it was with the Jews in the time of Christ. That which deterred them from discipleship was an attachment to the popular religion. To abandon this, was one of the greatest trials of the Jewish converts. All know how Christ labored to disperse the apostles from Judaism, and how they afterwards toiled to cut others loose from its entanglements. And when thus brought into the liberty of the gospel, one of the most difficult lessons taught them was, to learn to unlearn. None can expect, then, to know the truth, so long as they yield to in-

fluences other than those of the gospel. To be led by the Spirit, they must go where the Spirit is, within, not without, the limits of the gospel.

The manner of attaining to a certainty of knowledge in matters of the gospel, is so simple, that the mass overlook it, and often, when seen, despise it. What, then, is the key that unlocks the door to the sublime mysteries of the gospel? We answer, A prayerful and humble life, with an honest purpose to do whatever God requires. This is the secret that determines the doctrine, whether it be of men, or of God. Through this, the humble worshipper comes to the knowledge of the truth; persuasion passes into knowledge, and knowledge into assurance.

There is no guide so safe to follow as humble piety. Human learning may bring its languages, libraries, and its profound thought, to the study of the Bible, yet without humble piety, it may never penetrate the inner temple of truth. Genius may dazzle by the splendor of its achievements; may make new applications of scientific principles, which challenge our admiration, and yet know less of gospel than the backwoodsman, who, with nothing for his guide save common sense, and an honest desire to glorify God, studies prayerfully the sacred oracles.

Those who are converted, and become as little children in searching for the hidden treasures of the gospel, have an element of success which others do not possess. This is the promise and presence of the Spirit. "Howbeit, when the Spirit of truth is come, he will guide you into all truth." "The secret of the Lord is with them that fear him, and he will show them his covenant." "A good understanding have they that keep his commandments."

"In thy light shall we see light." Such are the promises given to those who ask wisdom. The man who, from a love of truth, and free from influences save those of the gospel, determines to follow the Bible only, with the certainty of divine aid to direct him, cannot experience a failure. The veracity of God, the reality of the Spirit's agency in its work of illumination, and the past experience of the godly, forbid such a failure. If the divisions of the religious world were more numerous than they are, and errors multiplied a hundred-fold, still the believer may discern between truth and error. He has a standard of appeal, unchanging and imperishable in its nature, by which all controversies may be decided. The plea, then, of being unable to understand the teachings of the Scriptures, is without foundation.

If, then, there are any who, not directly opposed to the principles of the Advent faith, yet are unsettled in their minds, we direct them to the text—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

E. T.

HISTORY OF CHRIST.

(Concluded.)

Joseph, a rich man, and a counsellor in the court of the Sanhedrim, and also a disciple of Jesus, but who did not make his faith public, for fear of the Jews, went to Pilate after Jesus had hung six hours upon the cross, and asked for the body of Jesus, through the regard which he had towards him, that he might give it a decent burial. He obtained permission, and went and took the body, and laid it in his own new tomb, wherein no man had lain, and rolled a great stone to the door of the sepulchre.—Mary, the mother of Jesus, and Mary Magdalene, went to the sepulchre, and saw what Joseph had done with the body of Christ. It now being evening, and the preparation day for the Sabbath, they all retired.

The next day the chief priests and Pharisees came together to Pilate, and told him that deceiver had said while he was yet alive, After three days I will arise again; command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. They then made the sepulchre sure, sealing the stone, and setting a watch.

It was well for Jesus and his truth that they had done this; for after his resurrection they must believe it was done by the power of God, as there was no chance for his disciples to impose upon them by stealing his body. This was the great rock of truth which the Jews split upon,—Jesus and the resurrection. And the Gentiles are fast following the same track, doing away with the literal resurrection.

The next day after the Sabbath, very early in the morning, before it was light, came the two Marys to the sepulchre, with their spices, to embalm the body of Jesus, and behold there had been a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And the keepers were afraid, and became as dead men. But the angel said to the women, Fear not ye, for I know that ye seek Jesus, which was crucified. He said, He is not here, but is risen, for he had said he must be crucified, and rise again.

Let all heaven and earth, angels and men, and everything that hath breath, praise God for the resurrection of Jesus; for it is the anchor of hope for all Christians, and the final restitution, for by it he has brought life and immortality to light, and all the saints that are now slumbering in their graves will only have it by the resurrection of their literal bodies in a glorified state. They are not to dwell in an imaginary state, beyond the bounds of space and time, which is nowhere, but to dwell forever in the new earth, in the midst of the paradise of God, by the river of life, with the tree on each side, which they will pluck and eat, and it shall be for the healing of the nations, and give life, and they shall live forever.

The angel told the women to go quickly and tell his disciples that he is risen from the dead, and he goeth before you into Galilee, and there shall ye see him. They departed quickly from the sepulchre,

with fear and joy, and ran to tell the disciples. They soon met Peter and the beloved John, who both ran with full speed to the sepulchre. Soon as they arrived there, John stooped down and looked in, and saw the linen clothes lying; but bold Peter went straight into the sepulchre, and saw the linen clothes, and the napkin that was about his head, lying by themselves. John soon after went in, saw and believed, for as yet they did not fully understand that he must be raised from the dead. They then left the tomb. But Mary remained, weeping, when two angels appeared in white, one sitting at the head, and the other at the feet, where Jesus had lain.—They said unto her, Woman, why weepest thou? She said, Because they have taken away my Lord, and I know not where they have laid him. When she had spoken, she turned around, and saw Jesus standing, but knew not that it was he. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, If thou hast taken him away, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She immediately knew him, and said, Master! and ran forward to embrace him. Jesus saith unto her, Touch me not, for I have not ascended to my Father. But go and say to my brethren, I ascend unto my Father, and your Father, and to my God, and your God.—We not only see a mother's feeling here, but the love of God shed abroad in the heart. They could not give up Jesus,—it was like taking their own life away. Some often feel when their earthly friends are taken away, as if their heart-strings were cut away.

They went and told the disciples what they had seen and heard. After they had gone, some of the watch went into Jerusalem, and told the chief priests all the things that were done. They immediately assembled the elders and took counsel, and gave large sums to the soldiers, instead of having them put to death, (as their custom was if prisoners escaped,) told them to say that his disciples came by night and stole him away while they slept; and if the governor hears of it, said the chief priests and elders, we will persuade him not to punish or kill you. So they took the money, and did as they were taught; and it was the common report among the Jews that his disciples stole his body away.

Some of the disciples went into Galilee, where Jesus said he would meet them. Mary Magdalene went and told the disciples, wherever she saw them, that she had seen the Lord, and told what he had said to her.

And two of the disciples went that same day to Emmaus, which was about three furlongs from Jerusalem. And they talked together of all the things that had happened to Jesus. While they were conversing, Jesus appeared unto them, and went with them; but their eyes were holden of God, and they did not know him. Jesus said unto them, What communications are these that ye have one with another as ye walk, and are sad? Often when Christians are under the greatest trials, when everything looks dark and discouraging, the Spirit of God comes, delivers and comforts us. Cleophas, one of the disciples, said, Art thou a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? The excitement had been so great, that they supposed everybody must have been aware of what had passed. Jesus asked them, What things? They said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in word and deed before God, and the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre. And when they found not his body, they came, saying, that they had seen a vision of angels, who said that he was alive. And some of our company went to the sepulchre, and found that it was even as the women had said. Then said Jesus unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. We learn from the Scriptures, that after man had sinned and fallen, and the curse of God had come upon all the earth, a Saviour must come and die, to redeem men and the earth from the curse, and restore them to their original state. Well, he has come and suffered, and died, and is now waiting to enter into his glory.

As the disciples drew near to the village, Jesus made as if he would go farther. But they constrained him to abide with them, for it was towards evening. And he went to tarry with them. As he sat at meat with them, he took bread and blessed it, and brake, and gave to them. Then their eyes were opened, and they knew him; but he vanished out of their sight. Then said one to the other, Did not our hearts burn within us while he talked to us by the way, and opened to us the Scriptures?

The two disciples rose up the same hour, for they could not wait any longer, being so filled with joy, and returned to Jerusalem, and found the eleven gathered together, and other disciples with them, and told them what they had seen on the road, and how Jesus had made himself known to them in the breaking of bread. And while they were talking, Jesus himself stood in the midst of them, and said, Peace be unto you. The disciples were affrighted, and supposed that they had seen a spirit. It appears that the disciples did not yet fully comprehend the doctrine of the resurrection, for if they did, they would not have been afraid. But Jesus said to them, Why are ye troubled, and why do fears arise in your hearts? Behold my hands and my feet, yes, my pierced hands

and feet, and see that it is I myself. Handle me and see: for a spirit hath not flesh and bones, as ye see me have. He then showed them his hands and feet, thus demonstrating that he had been raised from the dead. But while the disciples believed not for joy, and wondered, he said to them, Have ye here any meat? And they gave him a piece of broiled fish and an honeycomb. He took them and eat before his disciples. He said unto them, These are the things I speak unto you while I was with you, that all things must be fulfilled which were written of me, in the law of Moses, in the prophets, and in the Psalms. He then breathed upon them the Holy Ghost, and opened their understandings, that they might understand the Scriptures, and said, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—And ye are witnesses of these things.

When the disciples saw Thomas, one of the twelve, (but who was not present when the Saviour met with the rest,) they told him what had occurred. But he said, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. Eight days after the disciples were again together, and Thomas was with him. Jesus came in and said, Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered, My Lord and my God. He was fully satisfied that it was his Master. Jesus said to him, Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet believe.

After these things, Jesus again showed himself to his disciples at the sea of Tiberias, where Peter, John, Thomas, and other disciples were employed in fishing. They had toiled all night, and caught nothing; and when the morning had come, they saw Jesus standing on the shore, but did not him. After asking them if they had any meat, and they replying that they had not, he told them to cast their net on the right side of the ship, and they should find. They did so, and caught a great quantity. John said at once, It is the Lord. As soon as Peter heard this, he cast himself into the sea to meet Jesus. He commanded them to bring their fish to the shore, where a fire was made, and they made preparations to eat. After their meal, Jesus said to Peter, Lovest thou me more than these? Peter answered, Yea, Lord. Jesus said, Feed my lambs. This question was asked three times. Peter was grieved, and said to him, Thou knowest all things, thou knowest that I love thee. Jesus answered him, Feed my sheep. After this, Peter was faithful in doing what his Master commanded. Jesus also intimated to him what death he should die.

After this, Jesus took his disciples out as far as Bethany, where about five hundred of his followers were assembled. He commanded them to return to Jerusalem, and remain there until they were endowed with power, by receiving the Holy Ghost.—He said, Ye shall be witnesses of me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth; and I command you to go into all the world and preach the gospel to every creature, baptizing in the name of the Father, and of the Son, and of the Holy Ghost; and lo I am with you always, even unto the end of the world.

And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. While they were looking up towards heaven, two men in white apparel stood by them, who said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

A. CLAPP.

LETTER FROM I. E. JONES.

BRO. HIMES:—The press looks upon an European war as nearly certain; while the "North American," the "Courier & Enquirer," and Bennett's "Herald," have decided that war between Great Britain and the United States is quite certain. At any rate, we know that a storm is coming. The nations are to be distressed and perplexed—be angry, till "the slain of the Lord fills the earth." What a day! If the gallant ship already moves so rapidly in the outer circle of the great maelstrom, what will it be when her masts tip to the awful centre? Faith must plume herself for a mighty flight through the gathering tempest. But the howling storm is not so terrible, as the heavenly calm beyond is glorious. The voyager, sighing for home, dreads not the storm so much as the calm, if its wild, tumultuous surges bear him towards the desired haven. Though the day shall be dark, even very dark, and no brightness in it, grace shall be given equal unto it. The Lord will not forsake his people when he does the nations. He who led Israel through the Red Sea, and through swelling Jordan, and gave them victory over the Amalekites; who made one chase a thousand, and two to put ten thousand to flight, will not fail his people in the worst of trials. We know that his throne cannot be moved; no more can the saint, amidst the shaking of all things around him, if his faith remains unshaken.

We have clearly gained the mighty focus, to which the great plans and providence of God have been steadily converging for the last six thousand years, or nearly that. The ship of state is reeling fearfully in the rapids, while the saints stand on the Rock of Ages with calm, yet trembling awe, to see her tumbling towards the leaping cataract. "The nations shall rush like the rushing of mighty waters." "The heathen raged; the kingdoms were moved; he uttered his voice, the earth melted."—The Lord of hosts is with us, the God of Jacob is our refuge.

What mighty faith must Noah have had, to have felt at all comfortable and quiet as the ark rolled forty days in the terrific storm, and months afterwards on a globe of water! Yet a mightier faith, perhaps, will be called into exercise with the Christian now, through the awful storm which already begins to howl terrifically around us. Noah's faith was both confirmed and tried, when the storm broke loose upon the earth then; ours ought to be now. Noah's faith was sufficient to carry him through, from the "world which, being overflowed with water, perished," to the world which now is. Will ours be sufficient to carry us through from the world which now is, when it shall be destroyed by fire, to the world which is to come?

Is it not probable that Noah, on the strength of his faith that God would drown the world, employed his wealth in preparing the ark, and also in doing good to the poor and suffering? And would not some of the stewards of this world's goods, so soon to perish, be well employed in visiting, clothing, and feeding the destitute through the coming winter, if we shall be spared? (Please read Matt. 25: 34-42.) Come, you have a blessed opportunity of feeding the Saviour himself (through his followers,) with what, a little hence, if this duty is neglected, will only feed the fire. Where is our faithful Bro. A. Hale, worn out for others' good, and now poor and needy, but too modest, or feels too unworthy, to let his wants be known? And where is our Bro. Fassett, and Bro. Hutchinson, and Bro. Osler, whose healths have failed? These, you will all say, are noble and worthy cases; but remember, inasmuch as you do it to the least of those whom Christ loves, you do it to him. Do not withhold because some of the suffering do not come up to your *beau ideal* of character; for that kind of mercy would have sent even St. Paul to hell. O, if you knew that Jesus lived in that cottage, or in that cold, damp basement, or in that attic, without fuel, how you would hasten to get him some wood, or coal, and some food, which should make him comfortable! Well he is there, by proxy, in the person of the poor. Jesus has gone to heaven, to attend to business of the highest importance for us, and he has left the poor—his chief care while on earth—for us to provide for. Do not say, "They could have done better," until you are sure that Jesus cannot say the same of you. Even the worldly will not often see the truly wise and economical, who have been deeply unfortunate, suffer; "and if ye only do the same, what thank have ye?" One says, "You must preach the unconscious state of the dead, and annihilation of the wicked, in order to make men believe,—especially the Universalists; and another says you must preach the reverse. But I judge that James (1: 21-27, especially 27, and 2: 18,) has 'hit the nail on the head.' Let us try it.

Again. Suppose the Saviour was here in person, and to try the hearts of his people, instead of working a miracle, he should propose using the press to scatter the announcement of the hastening judgment, how joyfully you would contribute towards it! Well, he is here, by proxy, to do that, very thing. Suppose he should propose to get out and faithfully circulate two hundred thousand, or even a million of tracts, this winter, what would those brethren who have one thousand, five thousand, ten thousand, twenty thousand, or thirty thousand dollars in possession, say to this? Or suppose he should propose hiring a larger and better place in your city, where more could be drawn to hear, what would you say to that?

I fancy I hear some one say, "Well, if he wishes to effect such an object, I have faith that it will be done, without my poor services." Well, I have faith that it will be thus done, if at all, as far as you are concerned; and I have equal faith that Matt. 25: 41-45 will, ere long, be done also! "As the body without the spirit (spirit without the body?) is dead; so faith, without works, is dead also." O, if we ever stand amid the perennial verdure of the rosy hills and spicy plains of the new earth, and look forward to an unwasting eternity of unmeasured joy,—never to tire, never to be sick, never to change, except "from glory to glory,"—how shall we look back to our petty scrambling for a little in this brief probation, which, except as it was used for God, perished with the using! Well might the Saviour inquire, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Notwithstanding the many noble cases of truly Christian benevolence among us, some of which will not suffer in a comparison with the martyr age; still, when I think of seventy-one millions "taking joyfully the spoiling of their goods," and laying down their lives, by every mode of torture, on the altar of their faith; compared with the state of the poor, and the tardiness with which the cause is sustained by those, on an average, who have the means of relieving both, I tremble; not for the cause, nor the poor, so much, (though these might make an angel weep,) but for them.

What might not your office, whose income, besides economically supporting itself and your family, has been both so freely and judiciously applied to spread the glad tidings, do, if it had five thousand dollars to appropriate to that blessed work? And how easily might twice that amount—now unused by wealthy Adventists, except for pride, hoarded up to burn, if they themselves should escape, "so as by fire," a little hence—be thus appropriated? How would one hundred thousand dollars contrast with even one soul, saved to the fullness of an angel's joy more years, or even millenniums, than would be employed by an insect in removing this globe, or even this solar system, into the regions of space, if he were a million, billion, or even a trillion of years in transporting each separate particle! Really, the very best fall so far short of the promptings of our amazingly glorious faith, that we can only hope for mercy through our Lord Jesus Christ.

Our worldly and social relations make it very trying, and often difficult, to carry out the Saviour's instructions and example in these particulars. He saw this, and declared (Luke 12: 51-54) that it would disturb these social relations, and thereby become very afflicting. Often a companion, a part of one's very self,—a child, twining around the heart of the parent; his other relations and friends all think him going crazy, and a candidate for the mad-house. Not "seeing afar off," to the unmeasurably glorious realities of his faith, and looking only on "things which are seen, and temporal," they throw every possible obstacle of affectionate entreaty, and often of anger, in the way of his obeying the Lord's injunctions. And they are sure of the subtle wisdom of one long skilled in this business to assist them. But Christ has decided, that unless we love him more than "father or mother, wife or children, houses or lands," we "are not worthy of him." Many Christians are willing, like the young man in the gospel, to "keep all the commandments," if they may be allowed to interpret them so as to keep their possessions. Looking at this test which the Saviour has given, we see it to be as true now as eighteen centuries since, that "straight is the gate, and narrow is the way, that leadeth unto life, and few there be that find it;" while "broad is the way, and wide is the gate that leadeth unto death; and many there be which go in thereat."

But there is no time to dally,—Christ demands the decision. His language is, "Lovest thou me more than these?" As the great day hastens, we must hasten also. Speculate as you will, you cannot invest your money where it will bring you "an hundred-fold," except in the Lord's bank, where it will do that. But language fails me. O, that men were wise! When the cry breaks from the skies, "Behold, the Bridegroom cometh!" will it not find many asleep who, on attempting to light their lamps, will find, too late, that they have no oil?" In vain they will cry, "Lord! Lord!" Now is the time to remedy the evil.

Brooklyn (N. Y.), Oct. 31st, 1849.

LETTER FROM J. S. ST. JOHN.

DEAR BRO.—I have taken the "Herald" most of the time since it was published. I love the doctrine it advocates, because it is the truth, although in some things we might not see alike. But I do most heartily concur with you in the straight forward course you have pursued relative to the blessed doctrine of the speedy coming of our Saviour, to set up his everlasting kingdom. In relation to the method you take to disseminate this truth to the world, by conferences, such as held at New York and Boston, I would say, I have read the reports of their doings, and have seen nothing to condemn, but much to admire. Believing them to be a means of doing much good, I have been much comforted and instructed in reading these reports.

I want the "Herald" continued as long as it is needed, to comfort the children of God in this dark and trying time; and I do believe that it will be sustained as long as it continues to take the course that it has so far until our Lord shall come. I feel to sympathize with you in your labors to sustain the cause. But the cause is the Lord's, and we need not fear for it so long as we put our trust in him. I should be glad not only to pay for the "Herald," but to do much more, if my means were not so limited. I examine the lists of receipts, and it causes me grief when I see them small, and evidently insufficient to meet your current expenses. Had I the means, you should not be embarrassed. My health is poor, and I cannot do much; but I will do all I can.

When I first came here we found none to sympathize with us in our blessed hope, no, not even to scarcely look at the subject, or read our "Herald." But now prejudice seems to be breaking away.—Numbers seem anxious to read our good paper. We have blessed good seasons here now. Our Lord hears prayer. He is pouring out his Spirit here.—Souls are converted and backsliders reclaimed.—We begin to hear the gospel proclaimed in its purity.—The saints of God are revived in their minds.—The lukewarm are stirred up, and sensibility is awakened in the minds of community. Some come over thirty miles to meet with us. Bro. James Sweet preaches with us once in two weeks. He is a warm-hearted, good brother, well calculated to win souls to Christ. He loves the truth, and is doing much good. His labors are blessed wherever he goes. He now lives in Stockbridge, a tract of land granted by the government to the people by that name, who emigrated from New York state a number of years since. It is pleasantly situated, on the east side of lake Winnebago. We have some excellent brethren and sisters among that people. Some have lately been converted,—one by the name of John Abrams, who, I believe, is called into the ministry. He is a zealous, warm-hearted soul. He goes into the work with all his soul. His wife is with him. We have had a number of two day meetings, in different portions of this part of the country,—one in Stockbridge. They were interesting and profitable. O, my brother, these things must be cheering to you. It is the Lord's doing, and praise his name. The harvest is truly great, but the laborers are few. O for more laborers.—Now, brother, we want help; but we are poor as yet, but hope through the goodness of God to be able to do something to help you by-and-by. We want to place the subject of our hope before the minds of the community, and by so doing get the people to

read for themselves. I rejoice that you have not forgotten us in the far West. If time continues, I hope to see you here. There is a large field West to labor in. The Roman Catholics are making rapid progress here.

Byron (Wis.), Sept. 5th, 1849.

[NOTE.—We highly appreciate the kind sentiments of the above letter. We hope to be able next season to visit the far West.—ED.]

LETTER FROM I. H. SHIPMAN.

DEAR BRO. HIMES:—Our meetings in Canada, held by Brn. Wesley and Edwin Burnham and myself, were of some interest generally, and our effort at Shipton was especially blest. It commenced as advertised in the "Herald," and continued nine days. But very few felt interested at the commencement; the place being a new field of labor, of course we could not expect, considering the present feeling of the community towards our cause, that much interest would be manifest. The meeting was proposed and mainly supported by the brethren at Melbourne, thirteen miles distant. But few in the place ever heard a lecture in support of the doctrine of the Advent at hand. The meeting was very well attended, and on the last Sabbath the congregation was very large, considering the population. Soon after we commenced, we found that an interest was felt by many for their souls; and at the close of our meeting, some thirty came forward to be prayed for. Besides, quite a number had left for their homes, who had come from a distance. Five in one family, with broken hearts, were seeking pardon for their sins, and I think most of them found peace. There were also three in another family. I should think I conversed with twelve or fifteen that found the Saviour precious to the joy of their hearts. Several men were among the number, some of whom were in the decline of life. I have not witnessed a deeper interest in any community for several years. May God speed the work among them.

The tent was removed to Melbourne, and we held meetings there three days, and we hope not in vain. A vast amount of prejudice was removed, and some souls were seeking the Lord. I think the brethren in Melbourne did well in carrying the light to their neighbors in Shipton; and if there was more effort and sacrificing for dark and destitute places, we should see much accomplished. But undoubtedly they will appear especial blessings in the day of judgment. We hope the meetings at Hatley and Derby Line will be a benefit to the brethren, at least.

Brethren who reside in the vicinity of towns that have not heard of the coming kingdom, can with a little effort, procure a house, or pitch a tent, in warm weather, and aid in defraying the expenses of ministering brethren, thus doing great good. We shall long remember the tearful eyes, broken hearts, and sympathizing friends, on this, one of our best tours, to the North country.

Suffer me to add, in conclusion, a word in regard to Bro. Whiting's translation of the New Testament. I think much of it, and consider his rendering of the second chapter of Hebrews worth more than the price of the book.

Sugar Hill, Oct. 27th, 1849.

LETTER FROM I. R. GATES.

BRO. HIMES:—I see by the last "Herald," that my appointments are not published. You will please publish the one at Manchester, and leave out the North Abington; but all the rest in the order laid down. I will spend one more Sabbath here than I intended.

The Lord is doing a great work here in Brewer. I have got into the E. M. house, and have spoken twice, with signal success; three have openly professed religion, and many more are under deep conviction. The Methodists have closed their house, but the Universalists have opened theirs. Yesterday and last night we had the best meetings of any that we have held. I baptize to-day, and preach twice in the Universalist house.

If you could come East at this time, as far as Brewer, Orrington, and Bangor, I think it would do good; prejudice would give way, and the "Herald" would be taken again. When I first came here, there was much prejudice against me, but the feeling has changed, because the truth of God is with me. I have undeceived them in regard to you, and they now wish you to visit them very much.

Yesterday fifteen were received into the church in this place.

Brewer (Me.), Oct. 30th, 1849.

[We do not know what appointments you allude to. We know of none of yours that have not been published.—ED.]

Extracts from Letters.

From New York, Nov. 1st, 1849.

BRO. HIMES:—The tent meeting recently held in Providence was not without its good results: the community have again heard the glad news faithfully proclaimed; a deep and solemn impression has been produced; a new class of mind has been reached; the good seed has been sown; the bread of life has been cast upon the waters, and it shall be found after many days. The labors of the loyal ambassadors of Christ cannot be lost, nor can truth return unto its Giver void. Drops from the heavenly shower fall on many a way-worn and thirsty soul, and already the fruit is apparent. May God give the increase. The mutual interchange of sentiment at that meeting concerning the blessed hope, has strengthened my faith, and I am fully persuaded that the Advent ship is on the true anchorage ground, sure and fast by the oracles of God. The winds of error may blow, and the current of a fabled, groundless hope sweep on, but

our anchor remains immovable, it being firmly imbedded in the Rock of Ages; and though the foundation of the earth be removed, and the mountains be carried into the midst of the sea, yet will we not fear, for our cable of faith cannot part, for every link is a truth, and it encircles the heavenly capstan, or everlasting throne of Jehovah.

" Yet every word of God is sure, as that which built the skies,
And the voice that rolls the stars along, spake all the promises."

And if God spoke the promises, will he not also fulfil them? Yea, verily. The heavens and the earth shall pass away, but one jot or title of Inspiration, never, until all things written be fulfilled.

F. GUNNER.

From Syracuse (N. Y.), Oct. 29th, 1849.

ERRATA.—DEAR BRO. BLISS:—Please correct in your next "Herald" the following errors in my letter of last week: Under head of "Permanent Meetings," instead of "Brewster," read "Brewerton." Under head of "Objects of Labor," read, "To be a Christian, a man needs not only to know what God intends to do," instead of "intends to-day." Under head of "Shut-doorism," read, "They attribute the failure to the wrong cause," instead of "the money cause;" which now conveys no idea, or an erroneous one.

We had good audiences last Sabbath. Many strangers were in. We trust that we shall soon see better times in Syracuse. We are circulating "The Adventist," the little sheet which we proposed to issue, and it is evidently awakening an interest. May the blessing of God be upon our efforts. Those brethren who desire our little sheet, containing the diagrams and expositions of Dan. 2d and 7th, and the vision of the trumpets, with other matter, should send in their orders soon. Yours, in hope,

L. D. MANSFIELD.

From Fitchburg (Mass.), Oct. 29th, 1849.

DEAR BRO. HIMES:—Our tent-meeting at Rawsonville, Vt., was one of considerable interest.—There was quite a gathering of the waiting ones, who came up to this feast with open hearts and ready hands, to assist us in our work. There was quite a respectable number of the children of darkness who came out and listened to the story which we had to tell. On the Sabbath our tent was well filled. Not many seemed to be convinced that we had the truth. Bro. S. W. Bishop was present to assist Bro. Brown and myself in preaching the word, and at the close of the services on the Sabbath, in the afternoon, he was set apart to the work of preaching the gospel of the kingdom at hand, by the laying on of hands.—Bro. Bishop is a worthy brother, and should have the confidence of all who are looking for speedy redemption. Yours, in hope,

R. V. LYON.

Obituary.

SISTER ABIGAIL CLEMENT, wife of Bro. Loyal Clement, of Dunham, C. E., fell asleep in Jesus on Monday, Oct. 22d, aged 36 years. She found peace with God about sixteen years ago. Since then she has been a consistent and meek follower of her Lord. She looked with favor on our views of the advent as early as '42, when Bro. Adrian lectured in Dunham, but did not fully embrace them till the fall of '46, when Bro. Porter renewed the Advent labors here. She died feeling Jesus precious, and confident of a part in the "first resurrection." Bro. Clement has lost a valuable companion, which he much feels, but he is comforted with the Saviour's speedy coming, when those who sleep in Jesus, God will bring with him. She has left two children not of age to feel their loss, the younger being only two weeks old. Sister Clement was much beloved by all. She never turned away the needy without helping them according to her means. I preached her funeral sermon in the Methodist chapel, to a large congregation, from the words of Paul, "Comfort one another with these words."

R. HUTCHINSON.

DIED, in Sharon, Litchfield Co., Ct., Oct. 22d, 1849, after a short but painful illness, Bro. JOHN HOLCOMB, aged 61 years, a member of the Baptist church, but for the last five or six years has been a firm believer in the second coming of the Lord, the renovation of the earth, the glorification of the saints, and the establishment of the fifth, everlasting kingdom on the earth. His faith has been that he should live to see the King in his beauty, and behold him coming in the clouds of heaven, with power and great glory, to be admired in all them that believe. We trust that he sleeps in Jesus. He awaits the morn of the resurrection, when death and him that hath the power of death, which is the devil, shall be destroyed, and the saints of God be raised to life and immortality, to die no more. We expect, if faithful, to meet him in the land where the inhabitant will never say, "I am sick," and where sorrow, sighing, pain, and death will never come. Although deprived of his company in this world, we expect to spend an endless eternity with him, where sighs and farewells are sounds unknown. Yours, in hope of immortality,

M. YOUNG.

DIED, in this city, the 30th ult., CAROLINE FRANCES, only daughter of John S. and Elizabeth S. NILES, aged 2 years and 7 months.

RELIGIOUS PAPERS.—The difficulty of sustaining religious papers in the Southern portion of the United States, may be gathered from the following:

"The 'Religious Herald,' in noticing a new publication, the 'Baptist Messenger,' holds the following language: How far the editor may succeed in his wishes and hopes of a large circulation is yet to be

ADVENT



HERALD.

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, NOVEMBER 17, 1849.

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when money is forwarded.

A Good Sermon.

It should be brief; if lengthy, it will sleep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel-lounger dose,
Attention flag, and memory's portals close.

It should be warm—a living altar-coal,
To melt the icy heart, and charm the soul;
A lifeless, dull harangue, however read,
Will never rouse the soul or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay, to tickle lettered pride,
And leave the poor and plain alone.

It should be tender and affectionate,
As his warm theme who wept just Salem's fate;
The fire-law, with words of love allayed,
Will sweetly warm, and awfully persuade.

It should be manly, just, and rational,
Wisely conceived, and well expressed, withal,
Not studded with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well-adapted grace
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
Let some Epictetus and Sterne esteem;
A bleeding Jesus is the gospel theme!

It should be mixed with many an ardent prayer
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blessed.

It should be closely, well-applied at last,
To make the moral nail securely fast;
"Thou art the man!" and thou alone, wilt make
A Felix tremble, and a David quake.

Chardon Street Lectures. No. 18.

BY J. P. WEETHEE.

THE APOCALYPSE.

SEVEN CHURCHES OF ASIA.—REV. SECOND AND THIRD CHAPTERS.

General Remarks.—The circumstances under which these revelations were given should be well understood. Ninety-six years are now past since the "multitude of the heavenly host" was seen with the angel who announced to the shepherds the birth of the Messiah. Jesus had been rejected, crucified, and on the third day had arisen, and had ascended. Two men clothed in white had announced his return. On the day of Pentecost the Spirit had descended—the Comforter promised by the Saviour. The gospel had been carried to all the world. Persecutions had followed its proclamation in every land. One apostle after another had fallen under the severe hand of the enemy, until John stands alone of those who had been the companions of the blessed Jesus. Under a bloody persecution by Domitian, John is banished from the fields of his labors in pro-consular Asia, to a lone island of the Mediterranean sea. Wrapped in vision on the Lord's day, he receives instructions as to what he should say to his beloved flocks. Seven lampstands appear, and one like the Son of man appears in their midst, holding in his right hand seven stars. These are explained. Then commence the epistles to the seven churches. Before we enter into the investigation of the contents of each epistle, we shall endeavor to answer three questions: 1st. Are the seven churches *symbolic*, or *literal*? 2d. Who are the *seven messengers*? 3d. What is meant by the *coming* spoken of in these epistles?

1. *The seven churches* are said to be symbolic of seven states of the Christian church, from the first to the second advent. The following table will present that view in a clear light:

VETRINGA AND GIRDLESTONE.

Ephesus. V. From John to the Decian persecution—A. D. 250.

G. Do.

Smyrna. V. From the Decian to the Diocletian persecution—A. D. 311.

G. Do.

Pergamos. V. From the Diocletian persecution to A. D. 800.
G. From Constantine to Luther's Reformation—A. D. 1500.

Thyatira. V. From A. D. 800 to A. D. 1200, and the rise of the Waldenses.

G. From Luther to the persecutions of Protestants, on the revocation of the edict of Nantes—A. D. 1685.

Sardis. V. From A. D. 1200 to A. D. 1500, and the Reformation.

G. From the revocation of the edict of Nantes to the formation of the Bible Society—A. D. 1804.

Philadelphia. V. The earlier times of the Reformation in its political weakness.

G. Bible and Miss. Societies' era.

Laodicea. V. The lukewarm state of the Protestant church from its formation to A. D. 1700.

G. Lukewarmness before the Millennium.

The reasons of this interpretation are these, among others:—

a. The number *seven* is used sixteen times in the Apocalypse, and is mystical. b. Other churches were of equal importance; why, then, are they passed over, and these alone brought to view? c. The expression "mystery of the seven stars, and seven lampstands," shows that they are not literal churches. d. The ten days' persecution being ten years, show a mystic sense. e. The names of the churches are descriptive of character. The following are some of the many reasons for understanding them in a literal sense:—

a. They are said to be in *Asia*; the seven states of the church were not all in that division of the globe. b. The order in which they are named is that of a circuit, on which John had been accustomed to travel. c. They were churches in those places, and consequently nothing can be learned from the meaning of the names. Those cities had those names long before said churches existed. The names of the churches are not given, but those only of the cities. We should not expect to learn the character of a church in Boston, New York, or Philadelphia, by learning the meaning of those names. Philadelphia signifies *brotherly love*, but does it follow that brotherly love is the characteristic of the Philadelphian churches?—d. The names of persons agree better with the literal construction, such as "Balaam," "Balak," "Nicolaitanes," and "Antipas." e. The word *angel* better suits the literal interpretation. Angel signifying a messenger, would carry the idea that each church had appointed a messenger to visit John in his banishment, to learn his wants, and supply them. f. There is strong reason to conclude that these churches make one division of the Apocalypse, viz., "the things which are." g. The rules of symbolization require the explanation of symbols to be literal. These churches are symbolized by seven lampstands. Those lampstands are said to be seven churches: consequently, the churches are literal. These, with other reasons, have inclined us to the literal view rather than the mystic. The seven periods have been applicable to every era of the Christian church, if we take into view the various churches in Christendom at any one period. There never has been a time when the characteristics of either of the seven churches would apply to every church. While some churches have been in a revival condition, others have been lukewarm. The fate of the seven Asiatic churches shows that the predictions were designed for them as definitely as those uttered by the prophets against Nineveh, Tyre, Babylon, and Jerusalem.

2. *Seven messengers.*—Are they the pastors of said churches? The character of a pastor is not the same as that of a messenger. A messenger is one who carries a message, and not one who governs and feeds. The one is appointed to a definite work, requiring a change of position: the other is stationary.

The custom of the early churches will explain the meaning. Persecutions were common to the early Christians. Their preaching being designed to uproot the national religion, brought upon them the anger of the civil rulers. These men, instigated by the Pagan hierarchy, brought upon the Christian pastors severe tribulations. Many were slain, and others were banished. Those who merely suffered banishment, were allowed the ministrations of their friends. Messengers were sent from the churches of their special charge, to inquire into their condition, and, if necessary, to provide them with food and raiment, or any other comforts which might alleviate their sufferings. These persons carried letters of instruction from their exiled pastors. Such was the practice among the early Christians. John having had for many years the pastoral charge of these churches, is by the decree of the Roman emperor Domitian banished to the island of Patmos. While in that desolate solitude, a messenger arrives from the church at Ephesus, inquiring into his welfare. While present, John receives a message from Jehovah, which he is directed to send to that church. In like manner is he visited by messengers from each of his flocks, and is directed by the Saviour to transfer for their instruction the messages which John has here recorded. This interpretation is natural, and will agree with the conditions therein stated.

3. *The Advent spoken of in these Epistles.*—Those expressions are, "Or else I will come unto thee quickly, and will remove thy candlestick out of its place"—directed to the church at Ephesus. "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth"—directed to the church at Pergamos. "Hold fast till I come"—in the message to the church in Thyatira. "If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee"—sent to the church at Sardis. "Behold, I come quickly"—to the church at Philadelphia. "I will come in to him, and will sup with him, and he with me"—to every person who will comply with the conditions herein stated. The last passage refers to a spiritual presence. At the door of the heart, the seat of affections, I stand, and, by my Spirit, ask admission. When the affections are laid open, my Spirit enters. No advent is contained in the message to the church in Laodicea, and the church of Ephesus is directed to a coming. The expression, "I will come and do," is equivalent to the phrase, I will perform those threatened judgments. We understand the expressions, I will come and do, and, I will do, to mean the same. The second advent of the Saviour was ever to be regarded by the church as a motive to holiness, and as one which should be anticipated. With these remarks, we introduce the epistles:—

Patmos, A. D. 96.

Epistle to the church in Ephesus—sent by its messenger:—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee

quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

"HE THAT HOLDETH THE SEVEN STARS IN HIS RIGHT HAND, WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS."

Nicolaitans.—"Nicolaitans, heretics who assumed this name from Nicholas of Antioch; who, being a Gentile by birth, first embraced Judaism, and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself.—Rev. 2:6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites."—Buck.

Patmos, A. D. 96.

Epistle to the church in Smyrna—sent by its messenger:—"I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh, shall not be hurt of the second death.

"THE FIRST AND THE LAST, WHICH WAS DEAD, AND IS ALIVE."

Patmos, A. D. 96.

Epistle to the church at Pergamos—sent by its messenger:—"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

"HE WHICH HATH THE SHARP SWORD WITH TWO EDGES."

Patmos, A. D. 96.

Epistle to the church in Thyatira—sent by its messenger:—"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first: notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to com-

mit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden: but that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father. And I will give him the morning-star. He that hath an ear, let him hear what the Spirit saith unto the churches. "THE SON OF GOD, WHO HATH HIS EYES LIKE UNTO A FLAME OF FIRE, AND HIS FEET ARE LIKE FINE BRASS."

Patmos, A. D. 96.

Epistle to the church in Sardis—sent by its messenger:—"I know thy works, that thou hast a name that thou livest, but art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

"HE THAT HATH THE SEVEN SPIRITS OF GOD, AND THE SEVEN STARS."

Patmos, A. D. 96.

Epistle to the church in Philadelphia—sent by its messenger:—"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name;—"I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These promises refer to the new Jerusalem, and to the state beyond the advent and resurrection.

Instruction derived from these epistles.—The lesson which we are to receive from these epistles is this: We learn the manner in which God will deal with certain sins, and with neglected privileges. Those judgments threatened against these churches, have been executed to the letter. They had great light; and by the rejection of that light, darkness fell upon them. They have long since met with the fate of all communities who were gospel-hardened. Does the fate of those churches, and of all those churches which were early planted in Asia and Africa, warrant the modern Millennial view? Does it not authorize us to say, that so far the gospel has been progressing westward like the natural sun, and that after a certain time, the gospel having done all it can do in communities of God's severe judgments. We, who have long been enjoying the Divine favor, if such privileges are neglected, may expect the visitations of the severe judgments of Jehovah.

"HE THAT IS HOLY, HE THAT IS TRUE, HE THAT HATH THE KEY OF DAVID, HE THAT OPENTH, AND NO MAN SHUTTETH, AND SHUTTETH, AND NO MAN OPENTH."

Patmos, A. D. 96.

Epistle to the church in Laodicea—sent by its messenger:—"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. "THE AMEN, THE FAITHFUL AND TRUE WITNESS, THE BEGINNING OF THE CREATION OF GOD."

General Remarks.—But few additional remarks are necessary. The titled signatures of our Saviour, and the rewards promised to the faithful, are points worthy of special notice. He signs himself, "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lampstands"—denoting his care over the churches, and its messengers. "The First and the Last, who was dead, and is alive,"—identifying himself with him who died and arose. "He who hath the sharp sword with two edges,"—a symbol of his divine decree, by which the nations are to meet their final overthrow. Rev. 19:21—"The Son of God, who hath his eyes like a flame of fire, and his feet like fine brass,"—representing his close, discriminating, purifying, searching power. "He that hath the seven Spirits of God, and the seven stars,"—indicating that the Comforter was sent forth by his power, and that the messengers were under its control. "He that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth,"—declaring himself to be the rightful heir of David's throne, and as such alone has the right to open and shut. "The Amen, the Faithful and True Witness, the Beginning of the creation of God,"—denoting the certainty of these decrees, and the Creator of the universe. His titles show the honor and dignity of his personage, and are well calculated to excite in the minds of those who were members of the churches the high authority of their author. The rewards promised are conclusive testimony in favor of the nature of the advent named in the epistles.—These promises of rewards are such as were not to be fulfilled in the new Jerusalem. They are as follows: "To eat of the tree of life, which is in the midst of the paradise of God;" "shall not be hurt by the second death;" "to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth, he excepted that receiveth it;" "I will give power over the nations, and I will give him the morning-star;" "he shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels;" "I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name;" "I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These promises refer to the new Jerusalem, and to the state beyond the advent and resurrection.

Instruction derived from these epistles.—The lesson which we are to receive from these epistles is this: We learn the manner in which God will deal with certain sins, and with neglected privileges. Those judgments threatened against these churches, have been executed to the letter. They had great light; and by the rejection of that light, darkness fell upon them. They have long since met with the fate of all communities who were gospel-hardened. Does the fate of those churches, and of all those churches which were early planted in Asia and Africa, warrant the modern Millennial view? Does it not authorize us to say, that so far the gospel has been progressing westward like the natural sun, and that after a certain time, the gospel having done all it can do in communities of God's severe judgments. We, who have long been enjoying the Divine favor, if such privileges are neglected, may expect the visitations of the severe judgments of Jehovah.

Miseries of Heathenism.

Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year more than a million of persons visit this celebrated spot. The aged, the weak, and the sick undertake this pilgrimage as a remedy for all evils. "It is no uncommon occurrence," says one of the missionaries to that place, "to see the miserable worn-out pilgrims, with a patience and fortitude worthy of a better cause, binding their solitary tattered garments round their lacerated feet, and go groaning along with bending backs, tottering steps, and emaciated forms and dull sunken eyes, from day to day, and week to week, until they obtain the object of their painful toils, a view of Juggernaut. Nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case so soon as one of the party fails, his companions leave him, without the least

commiseration, to his fate. These poor wretches are almost without an exception thrown out upon the village Golgotha, to be devoured by dogs, birds, and so forth. I have several times passed over this piece of ground, and the skulls and bones exceed calculation. The fact of dogs, jackals, and vultures living on human prey is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost, if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals, and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand die annually on pilgrimages to different holy places." "In the immediate precincts of the holy city where Juggernaut resides, are to be seen crowds of devotees; some remaining all day with their heads on the ground, and their feet in the air; others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck, or has a pot of fire on his breast; another is enveloped in a net work of ropes. On the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands, who rend the air with shouts of 'Victory to Juggernaut our lord!—the public services are commenced by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition, and by filthy, blasphemous songs. But it is not until some poor victim of superstition casts himself under the wheels of his ponderous car and is crushed to death, that this horrid king, as he is styled, is said to smile."

The heathen are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Hever gives an account of an Indian devotee who had spent more than nine years on a journey from Benares to Cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground from one side to the other, about three miles each day. His family accompany him, and minister to his wants.—Some throw themselves from a high wall, a second story of a house, often twenty or thirty feet in height, upon iron spikes, or knives stuck in a bag or mattress of straw. Many in this way are often cruelly mangled and lacerated. In some instances the issue proves fatal. Sometimes bundles of thorns and other firewood are accumulated, among which the devotees roll themselves uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deluded votaries enter into a vow. With one hand they cover their underlips with a layer of wet earth or mud. On this with the other hand they deposit some small grains, usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither move, nor turn, nor eat, nor drink—till the seed planted on the lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being released from their vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit."—Dr. Scudder.

Honoring Man more than God.

In the city papers of last Thursday morning there appeared an advertisement over the signatures of the keepers of the several bowling saloons of this city, announcing that their alleys would be closed on the ensuing day, in honor of the appointment of that day by the President of the United States as a day of fasting and

prayer. This was all very well, and it would have been better had they determined to close them altogether; but as we learn that these same men keep them open upon the Sabbath, we could but ask ourselves the question, Have they more regard for a day appointed and set apart by mere human authority, than for one consecrated by a divine command? Do they consider Gen. Taylor a greater, wiser, and better being than the God that made him? Do they esteem his simple recommendation as having more binding force upon their consciences, and being more worthy of their respect, than the absolute command of God, who has said, "Remember the Sabbath day to keep it holy?"—Louisville Presb. Herald.

It is surprising how willing men are to yield deference to an eminent human authority, while the authority of God goes for nothing. If we were to analyze this disposition, it would lead to some very curious views of human nature. This is the point on which God is more especially jealous, as appears in the very first commandment, "Thou shalt have none other gods before me." He often takes up a similar process of reasoning, arguing from others to himself—from cases extraneous to the one in hand. We see this in the case of the Rechabites: "Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord God of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction, to hearken to my words, saith the Lord? The words of Jonadab, the son of Rechab, that he commanded his sons, not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking: but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me." What an insult to the authority of God,—to dethrone the Creator from his supremacy, and uplift the creature in his place! And shall such deep provocation go unpunished? What saith the word of the Lord? "Because the sons of Jonadab, the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith the Lord God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard: and I have called unto them, but they have not answered." We are glad to see that the President's call for a humiliation of the public mind was responded to; but when, in close connection with this, the authority of God is set aside, we tremble for the result, and recommend the above considerations as fitted for the present crisis.—Christian Intelligencer.

Life Insurance; OR A WORD OF CONSOLATION TO A BROTHER IN SOLICITUDE.

DEAR BROTHER:—Having learned that you are sorely tried by poverty, and are looking upon your tender partner and your yet helpless babes, with "many hours of anxiety and even of deep depression," "from the apprehension of leaving your family in want," it is my sincere "desire to relieve you." I know "how unfavorable such a state of mind is to the exercise of its powers," and for your relief from it would affectionately call your attention to the following policy of life insurance freely furnished by its author to those whom it has ever been his delight to favor, the poor. Shall his chosen servants, sent to minister to others the knowledge of such blessings, fail of receiving their due portion? But for the policy, of which, without any fear of your being disappointed, I can say confidently, Receive and be lieve.

ART. I. Terms.—"Trust in the Lord, and do good." "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Seek ye first the kingdom of God and his righteousness." "Having food and raiment, let us therewith be content." "Casting all your care upon him, for he careth for you."

II. Benefits. "All these things shall be added unto you." "No good thing will he withhold." "They that seek the Lord shall not want any good thing."

1. Food. "Verily thou shalt be fed." "Ye shall eat in plenty and be satisfied."

2. Raiment. "If God so clothe the grass of the field, shall he not much more clothe you?"

3. Provision for widow and children. "He relieveth the fatherless and widow." "A father of the fatherless, and a judge of the widows, is God in his holy habitation." "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

III. Securities for their bestowal. "Your heavenly Father knoweth that ye have need." "Behold the fowls of the air; your heavenly Father feedeth them. Are ye not much better than they?" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

IV. Testimonials.

1. Of experience. "The God who fed me all my life long to this day." "Thou hast given him his heart's desire, and hast not withholden the request of his lips."

2. Of observation. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "He is faithful that promised."

V. References. "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other." "Ask thy father, and he will show thee; thy elders, and they will tell thee."

Would you be relieved from your anxiety and your apprehensions of leaving those you love in want, by the reception of an assurance from any earthly company that in case of death they should be provided for? On what ground could you place more dependence upon such an assurance than on these promises of God which you already have? You would be quiet, if certain men were to give their pledge for the support of your family. How much more when God gives his! Is it not "better to trust in the Lord than to put confidence in man?" The very best earthly security which any one can receive can fail. One turn of the finger of God in his providence sweeps it away. That which is of God is firm. "I have spoken it, I will also bring it to pass: I have purposed it, I will also do it." "And now," dear brother, "I commend you to God, and to the *word of his grace*, which is able to build you up and to give you an inheritance among all them which are sanctified." Praying God to remove your fears and establish you firmly in the trustful reception of his promises, I am sincerely yours in.—*Chris. Intel.*

"POVERTY."

The Roman Empire.

We have seen hitherto, without speaking of the first and ancient kingdom of Egypt, and of some states separate, and in a manner entirely distinct from the rest, three great successive empires, founded on the ruins of each other, subsist during a long series of ages, and at length entirely disappear; the empire of the Babylonians, the empire of the Medes and Persians, and the empire of the Macedonians and the Grecian princes, successors of Alexander the Great. A fourth empire still remains, that of the Romans, which having already swallowed up most of those which have preceded it, will extend its conquests, and, after having subjected all to its power by force of arms, will be itself torn, in a manner, into different pieces, and, by being so dismembered, make way for the establishment of almost all the kingdoms which now divide Europe, Asia, and Africa. Behold here, to speak properly, a picture on a small scale of the duration of all ages; of the glory and power of all the empires of the world; in a word, of all that is most splendid and most capable of exciting admiration in human greatness! Every excellence, by a happy concurrence, is here found assembled; the fire of genius, delicacy of taste, accompanied by solid judgment; uncommon powers of eloquence, carried to the highest degree of perfection, without departing from nature and truth; the glory of arms, with that of arts and sciences; valor in conquering, and ability in government. What a multitude of great men of every kind does it not present to our view! What powerful, what glorious kings! What great captains! What famous conquerors! What wise magistrates! What learned philosophers! What admirable legislators! We are transported with beholding in certain ages and countries, who appear to possess them as privileges peculiar to themselves, an ardent zeal for justice, a passionate love for their country, a noble disinterestedness, a generous contempt of riches, and an esteem for poverty, which astonish and amaze us, so

much do they appear above the power of human nature.

In this manner we think and judge. But, whilst we are in admiration and ecstasy at the view of so many shining virtues, the Supreme Judge, who can alone truly estimate all things, sees nothing in them but littleness, meanness, vanity, and pride: and whilst mankind are anxiously busied in perpetuating the power of their families, in founding kingdoms, and, if that were possible, rendering them eternal, God, from his throne on high, overthrows all their projects, and makes even their ambition the means of executing his purposes, infinitely superior to our understanding. He alone knows his operations and designs. All ages are present to him; "He seeth from everlasting to everlasting." He has assigned to all empires their fate and duration. In all the different revolutions which we have seen, nothing has come to pass by chance. We know that under the image of that statue which Nebuchadnezzar saw, of an enormous height and terrible aspect, whose head was of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron mixed with clay, God thought fit to represent the four great empires, uniting in them, as we have seen in the course of this history, all that is splendid, grand, formidable, and powerful. And of what has the Almighty occasion for overthrowing this immense colossus? "A small stone was cut out without hands, Dan. 2:34, 35, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."—*Rollin.*

THE GREAT SALVATION.—A theme that can never be exhausted. Salvation or deliverance implies danger. A great salvation implies great danger. There is no danger, where there is no sin: no great danger, where there is no great sin. The name of JESUS is so called, because he came to save his people from that dangerous sin. See how Paul speaks of the "so great salvation." Inspiration itself seems to leave the mind to conceive as it can of this greatness: "God so loved the world." Oh, the depth of this thought! Salvation is a mighty plan—a stupendous enterprise, to the execution of which Omnipotence alone is equal. Its subject is the SOUL.

The object of this salvation is a great one—to glorify God. He hath said, "As truly as I live, all the earth shall be filled with the glory of the Lord." But there is no glory that can fill the earth like that of redemption. This is the great work of God. Heaven will be full of the glory of the great salvation. Eternity, through its revolving ages, will proclaim the greatness and the glory.—*Christian Witness.*

INSIGNIFICANCE OF EARTH.—The universe at large would suffer as little in its splendor and variety, by the destruction of our planet, as the magnificence of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from the stem, and it lights on the stream of water which passes underneath. In a moment of time, the life which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eye of a man, and in the scale of his observation, carries in it to the myriads which people this leaf, an event as terrible and decisive as the destruction of a world. Now, in the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and systems that astronomy has unfolded—we may feel the same littleness and insignificance. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us.—*Chalmers.*

CHRISTIAN VIEW OF AFFLICITION.—Carnal men see nothing in affliction but a lump of sorrow; but the believer knows that there is a blessing in it; the sharpness of it may let out his corruption; the suddenness of it may alarm his spiritual watch; the bitterness of it may wean him from the breast of the creature; the weight of it may try the back of his faith and patience. It is no longer mere trouble, but made out into fans, to unchaff him of his vanity; into furnaces, to refine his golden graces; into moulds, to cast him into the image of a meek, suffering Christ; into spiritual wings, to

elevate the soul in devotions and heavenly affections towards the everlasting rest which is above. Much of the love and faithfulness of God is to be seen in it, which made Munster, sick of the pestilence, to show the ulcers and plague-tokens on his arm, as the bracelets and rich jewels of Christ; such noble extractions can faith make out of sore afflictions, as if they were the only love-tokens to seal up a son of God.—*Polhill.*

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

If the tone of earnestness approaching to severity, which has hitherto marked our strictures on Mr. Lord's theory should seem to our readers to transcend the demerits of the theme, or the limits of a becoming courtesy, and to require on that score an apology, it may perhaps be found not only in our estimate of the greatness and grievousness of the error involved, but in a certain vein of confident assumption which would seem to say that no other mode or principle of interpretation is to be listened to for a moment. The character of absolute mathematical certainty is claimed for canons which in our view contravene some of the clearest deductions of reason, as well as outrage some of the most obvious promptings of piety. The following are among the specimens of that style of overweening and oracular assurance of truth which breathes throughout the author's pages in general, but especially in an article on the "Restoration of the Israelites" (*Theol. and Lit. Jour. No. V.*), in which he contends for the literal return of the Jewish nation to Palestine—a conclusion that he declares to be forced upon us by the all-potent operation of those laws of figurative language which he has labored so strenuously to elicit and establish. "There is no axiom in mathematics of more absolute certainty and self-evidence than the law of figures, that the agent or object to which the figure is applied, is the agent or object whose acts or conditions it is employed to illustrate; and that in figurative prophecies, therefore, the agent or object designated in the prediction, and the subject of the figure, is the agent or subject also of the act or event which the prophecy foreshows." The soundness of this position viewed in the abstract we shall submit to such examination as we may be able to give it in the course of our inquiries, but for the present we would have the reader mark simply the tone of the author's utterance—a tone which we confess gives us but very little encouragement to hope for any change in his present views, whatever might be the amount of evidence, or from whatever source derived, that should be arrayed against him. The same note is struck in what follows, where he is speaking of the alleged law of the metaphor, that the agent represented as exerting the act which is expressed by the trope is the agent who is actually meant to be represented as exerting it. "There is no law of higher moment than this. The great facts and doctrines of revelation may with truth be said to stand or fall with it. There is no law of greater certainty. Not a solitary instance can be found in the whole domain of metaphorical language of a deviation from it." Again,

"The theory that the agents and objects of literal and figurative passages are symbolic is wholly without authority, and a more gigantic error, and fraught with a more disastrous influence, than any other false principle that has ever been made the basis of interpretation." "Such a theory," he maintains, "cannot be assumed in one case but upon grounds that would render it equally proper in all cases. There is no medium between rejecting it altogether, or receiving it as a universal law. No sober person, however, will attempt to maintain such an assumption. It were in effect to adopt Swedenborg's system of interpretation, and plunge into the shadowy realms of his imaginary and absurd correspondences. There is not in the whole series of the artificial and preposterous senses which he ascribes to the historical and prophetic agents and objects of the Scriptures, a more unjustifiable, gross, or mischievous violation of the sacred Word than is involved in the assumption that passages like those we have quoted—whose only meaning is expressed in these words—are symbolic."

[Note 1.]

This certainly cannot be regarded as very soft speech, nor a sentence likely to be quietly abided by on the part of those who recognize in Swedenborg's despised doctrine of correspondences, not only the grand countervailing element destined to neutralize and nullify the crass principles of literalism and symbolism, advocated by Mr. L., but the very fundamental ground-work of revelation itself. This however we let pass for the present, to make room for one or two more terrible protestations against the spiritualists. After averring that their theory, carried out to its legitimate issues, would make Christ himself in all his acts and sufferings a mere representative of another mediator, he asks, "Is it just to sanction a theory that necessarily leads to such monstrous results? Is there anything in the most audacious assumptions of the modern neologists that violates the Scriptures on a more stupendous scale, and makes them the vehicle of more false and portentous teachings?" Again, as a specimen of the *confidence of confirmation* in regard to a favorite hypothesis, we set before the reader the following: "Those who reject the theories on which writers have heretofore proceeded, and assent to the true laws of language and symbols, will no more deny or doubt that the prophecies teach that the Israelites are to be restored, than those who assent to the definitions and axioms of geometry will deny the demonstrations that are founded on them. There is not a proposition in the whole circle of human knowledge of more perfect certainty than that God has revealed the purpose of gathering that scattered nation, establishing them again as his chosen people, and re-appointing a temple-worship at Jerusalem, that is to embrace some (what?) of their ancient rites. It is not merely certain, but it is taught with a frequency, an emphasis, and an amplitude, and invested with a dignity and grandeur that are proportionable to the vastness and wonderfulness of the measure in the great scheme of his administration over the world." To this we could simply say, in passing, that we not only reject the theories on which other writers on this subject have proceeded, but, with equal confidence, Mr. L.'s likewise; consequently we both doubt and deny his conclusion, though the time has been when we were *nearly* as well assured of its soundness as Mr. L. now is, and labored not a little through the press and the pulpit to ingraft our persuasion on the stock of the general belief of Christendom. We are thankful for having outlived and outlearned the error.

"This question respecting the principle on which such predictions are to be construed, is the precise question, let the reader observe, which we are to try; and it involves the meaning of every history, law, doctrine, promise, and threatening of the Scriptures, as intimately as of these predictions. The whole sense of the revelation God has made to us may be said to turn on the decision that is made respecting it. Those therefore who are not prepared to usurp such an authority, over this class of passages, which predict the overthrow of the Jewish monarchy, and the captivity of that people, and carry their theory through the whole of the sacred volume, must beware how they venture on such a liberty in the interpretation of the opposite class of predictions, which fore-show that the Jews are to be restored from their dispersion, and the monarchy of the house of David re-established over them in their ancient land. (Note 2.)

This then is the thesis which our author has pledged himself to sustain—the literal restoration of the world-wide scattered Jews to the land of their fathers, together with all the pendants and corollaries that attach to the main theory. This position we take it upon us to controvert. We do not say confute, because the effect of evidence is always relative to the state of the mind to which it is addressed, and we should show ourselves but very partially initiated into the system which furnishes us with all our weapons for this warfare, did we not know that the most luminous exhibition of truth carries with it no guarantee for its reception where the requisite moral conditions are wanting, among which is a mind not irrevocably pledged to an opposite opinion. We are, however, sincerely grateful that our author has chosen a theme so well calculated to test the principles of spiritual interpretation. We do not know that any subject could have been selected better adapted to display the peculiar genius of the New Church exegesis than this. The merits of the question lie so near the very heart of the system; they involve so many points connected with the internal structure of the divine Word, and the philosophy of its interpretation, that we cannot but deem ourselves happy to have had the issue made for us just where we should have wished it to have been made, had it been left to our choice, although the strength of the plea may more strongly reflect the weakness of the pleader.—(To be continued.)

Note 1.—It is sometimes difficult to give full ex-

pression to our judgment of what we deem an erroneous system, without being considered uncourteous by the believers in the system dissented from. They are ever ready to see contempt and disrespect manifested where none is in reality designed. Occupying a position somewhat independent of those maintained either by Mr. LORD or Prof. BUSH, we feel able to give an impartial judgment respecting the manner they wield their exegetical battle-axes. Prof. Bush ought not to censure Mr. LORD for being decided in the expression of his opinions. If he had doubts respecting the correctness of any position, he should be silent till his doubts were removed. If he speaks because he believes he should speak intelligibly and decidedly. Prof. BUSH would blame no mathematician for positiveness in announcing his mathematical deductions. Nor should he blame Mr. LORD for equal positiveness when he is equally convinced of the correctness of his position. If the premises he has assumed are unsound, let their unsoundness be shown. We have very little hesitation in subscribing, with equal positiveness, to the truth of those positions. He might have been more courteous in speaking of the views of SWEDENBORG: nothing is lost by courteousness; but our great objection to that system is, that it is "shadowy" and "imaginary." We find no hold for the first step in its favor.

Note 2.—Respecting the restoration of the Jews, we dissent entirely from the conclusion arrived at by Mr. LORD. We contend that the whole class of prophecies respecting the Jews—interpreted on the principle laid down by Mr. L.—lead to no such expectation. Those prophecies uttered before the restoration from Babylon, and fulfilled in that restoration, do not need to be spiritualized to obviate their future restoration. Those which were given conditionally, and the conditions of which were not complied with, do not need to be spiritualized. Those which have respect to the pious of that nation, when fulfilled in the restoration of all the godly children of ABRAHAM from their graves, and their restoration to their own land, will not be found to lack a literal fulfilment. And those which are expressly defined and applied by the inspired commentators of the New Testament, when fulfilled in accordance with such application, cannot be referred to as a departure from the rules of exegesis laid down by Mr. LORD. We therefore conceive, that in looking for the future restoration of the unconverted Jew, he violates his own rules, and culpably disregards the inspired comments of the New Testament.

We are glad that Prof. Bush had made an advance from his "Valley of Vision," reviewed in the second number of the *Shield*.

mark and the number of his name, and the contemporary powers by the relation they sustain to the former, the vision of the Apocalyptic seer is relieved by a delightful contrast. He turns his eye from the beasts, emerged from the sea and earth, and as it rests on mount Zion, he beholds the multitude of the redeemed—not bearing the mark of the beast—but having the name of the LAMB and of the Father—the name of both being the same—written on their foreheads.

The LAMB is a symbol of CHRIST in his *propitiatory character*—as the LAMB slain from the foundation of the world—as the One on whom our sins were laid, and borne away into a land of forgetfulness—who was bruised for our iniquities, that by his stripes we may be healed—in whose blood our robes are washed and made white, and who by his death and resurrection opened for us the only door of hope which is presented in the gospel. Holy SAVIOUR—"LAMBS of GOD, which taketh away the sin of the world,"—make me like thine own self, without spot or blemish, cleansed from all sin by thy blood, that at last I may follow thee whithersoever thou goest.

The mount Zion doubtless symbolized the place where the Lord shall reign over the redeemed—"The Lord shall reign over them in mount Zion."

—Mic. 4:7. The names mount Zion and Jerusalem were used interchangeably to denote the city which the Lord chose from among all the goodly places of earth, to put his name there. There is no impropriety in designating the heavenly city, the new Jerusalem, by all the names which were applied to the old. The King is to be set upon the holy hill of Zion—"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces." "When the Lord shall build up Zion, he shall appear in glory." "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." "There the Lord commanded the blessing: even life for evermore." "Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. . . For the Lord taketh pleasure in his people: he will beautify the meek with salvation." "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; and joy and gladness shall be found therein, thanksgiving, and the voice of melody. . . Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Psa. 4:12; 102:16; 132:13; 149:2; Isa. 51:3, 11; 52:1, 7; 59:20.

Mount Zion is, therefore, a symbol of the new Jerusalem. And as the capital of a country is used to express the kingdom of which it is the metropolis, it is not necessarily limited in its application to the city, but embraces the entire renovated globe. As the Lord is to "come to Zion," and as "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads," we cannot avoid regarding that returned state as the one here symbolized—as the grand result of the faithfulness of the saints.

The 144,000 is a perfect number, and consequently a perfect symbol of the redeemed. The song which is sung is one which could be learned by none, but by the number specified who were redeemed from the earth. The song of redemption, of redeeming love, can be learned only by those ransomed by the blood of the LAMB. As we can conceive of no song which a portion of the redeemed can sing, which will not be sung by all, we can only understand that all the redeemed are here symbolized. They may be a more faultless portion of the redeemed—those who died in early infancy, without committing actual transgression, or the more distinguished saints of all times, thus called first-fruits by way of pre-eminence; but they do not, however, seem to be first-fruits of the redeemed, to distinguish them from others of the redeemed; but the redeemed are the first-fruits of the human race—as saith JAMES (1:18), "Of his own will begat he us with the word

of truth, that we should be a kind of *first-fruits* of his creatures." CHRIST, by his resurrection from the dead, became "the first-fruits of them that slept." At CHRIST's coming, the bodies of the saints being changed into the likeness of CHRIST's glorified body by a like resurrection, they will also become the first-fruits like their risen Head. Those who come up at the second resurrection will not attain to the beatific state bestowed on the first-fruits, the subjects of the first resurrection, as their reward.

These dwellers on mount Zion are found blameless, and without guile—not blameless in and of their own inherent goodness, or by a perfect observance of God's requirements; for "all we like sheep have gone astray," but the redeemed church will have been sanctified and cleansed by CHRIST, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:27. Therefore the apostle JUDE commends his readers "unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our SAVIOUR, be glory and majesty, dominion, and power, both now and ever."—V. 24-5.

In that day, when it shall be said to Jerusalem: "Fear thou not: and to Zion, Let not thy hands be slack: the Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing"—in the day when the Lord commands her to "sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem: the Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more"—then "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."—Zeph. 3:15-17. Nothing impure will gain admittance to the city: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the LAMB's book of life."—Rev. 21:27.

Dr. Cox's Sermon.

The sermon of Dr. Cox before the meeting of the American Board at Pittsfield, a sketch of which was given in the *Herald* a few weeks since, has come to hand. It would have been pleasant to have found it a calm logical and Christian argument in support of the view its author takes of "the bright and blessed destination of the world." If its author believes in a period of holiness before the Advent, he should have shown, in connection with his argument sustaining such a hope, that his own spirit had been chastened and subdued, and that he could embrace in the arms of his love all Christians of every name, as he claims the Christians of that age will. We are however sorry to find, that he has manifested a spirit in his sermon which, if it should prevail universally, would produce a very *unenviable* age. In due time, we shall give the readers of the *Herald* the substance of the discourse as published under the author's supervision. This week we have only room for a note, which is appended to page 11,—an un-called-for attack on Mr. MILLER. Whether it was a part of the original discourse, or was afterwards appended, does not appear. The following is the note referred to. Speaking of "the incorrigible MILLER," he says:—

"I once heard this venturesome and very ignorant interpreter, at Washington, February, 1844, telling all his scheme, before a large promiscuous audience, with the unction of unbounded self-confidence. 'The advent' then was to be equinoctial, or near it; and hence his prospect glowed, as his feelings kindled with proximity to that object, after so long an anticipation. It was near the last of the month, two or three days only before the explosion of the Peacemaker, and consequently three or four weeks only before the great appointed crisis of wonders, when all his predictions, and all the expectations of his proselytes, for certain, accordingly and finally, as they in common affirmed,

"Surer to prosper than prosperity
Could have assured them,

were to be all — NOT accomplished! A similar farrago of devout foolishness is seldom heard. Such violations at once of chronology, history, quotation, logic, grammar, pronunciation, and good manners—especially to some, who ventured in a perfectly decent way to withdraw before his pitiable talk was finished—I never witnessed till then: nor can I now conceive of a much greater nuisance in society, especially among the credulous and ill-informed, than a prophet of such bold and imposing hallucinations. However sincere he might be, or monomaniacal, or ridiculous, he deserves something like the indignation or the rebuke of the country, and the church, and

the world! The mischief he has done is manifold and incalculable!—though his fallacies are now a proverb.—2 Tim. 3:9. I have also heard one of his suffragans publicly denounce missions, and predict no more conversions—till his master's calculations are punctually verified by the advent! I believe the last adjournment is till April 3, 1850—after which I would recommend to them April 1, 1851. But a cloud of little Millers are now flying over the country, and will pester the foolish for some time to come. 'Therefore I said, surely these are poor! they are foolish, for they know not the way of the Lord, nor the judgment of their God.' Fanaticism on this subject is a curiosity, as well as a delusion, and a crime, and a moral pestilence!"

We suppose Dr. Cox discovers nothing "unmanly," no scurrility, in the above—nothing unchristian, no "devout foolishness," nothing "ill-informed," and no "violations" of fact. We will not affirm that there are; for we do not feel it necessary, in defending the teachings of inspiration, to heap abuse on those who oppose us, however much they may deserve it. So long as *impartial* spectators of those who claim that "the spiritualists are nearer the truth," are obliged to confess, with Prof. BUSH, that "in this controversy the literalists have the advantage" in the argument, and have "fair possession of the field,"* we can afford to be generous to opponents, without retaliating in the spirit with which we are assailed. We could relate the remarks of some who heard the Doctor's sermon delivered, friends of his—remarks in no wise complimentary to him as a logician, or rhetorician, but we should despise such a retaliation. The Doctor has his foibles, but he is an elder, and as such we would entreat, and not harshly rebuke him. He has done much in his day and generation, and as such we would respect him. He is advanced in years, and retains his faculties with much vigor, and we would honor his gray hairs. Still, another gray-haired father in CHRIST demands a word in defense.

Mr. MILLER is not an educated man, in the common acceptance of the term. He makes no pretensions to scholarship. He never pursued a collegiate, or an academic course of study. His youth was not passed in the halls of learning. On the other hand, he is not an ignorant man. His leisure moments, during a period of nearly three-score and ten years, have been well improved in collecting knowledge from all available sources of information. Scripture and history have been the great subjects of his study. Few men living are more familiar with the history of the past than is W.M. MILLER, of Low Hampton, N.Y. Few are more familiar with the Scriptures of truth. In either of these departments he is not behind the erudite and polished Dr. Cox. Mr. MILLER is not a polished or an easy speaker. He is somewhat awkward in his gestures. His pronunciation is of the age preceding this. But he is possessed of a strong mind, a brain of large volume, with a prominent intellectual region, is a common sense man, not easily excited, and not given to enthusiasm. Those who know him best esteem him most—as a plain, unpretending man.

We have in the above note the testimony of Dr. Cox, who has volunteered to take the stand against Mr. MILLER. As it is exparte, we would like to put a few cross questions, before he leaves the stand:—

Did you, sir, go to hear Mr. MILLER, at the time specified, free from prejudice? or did you go, taking it for granted that he was unworthy of being listened to? Did you go with a view to be profited, if you should find anything profitable and instructive? or was you actuated, on that occasion, by motives of mere curiosity? Did you on that occasion candidly listen to the whole of his discourse? or was you of the number who withdrew before the "pitiable talk" was finished? Do you consider it respectful to a speaker for persons to disturb him and the audience by retiring in the midst of his discourse? Are you pleased when thus interrupted? Do you not recollect that on that occasion there were a large number of persons present "of the baser sort," who apparently came to make disturbance? Do you consider those who hear a part only of a discourse competent to decide respecting its merits? Did not Mr. MILLER on that occasion remark, as was his custom, that he wished none to adopt his conclusion without making for themselves a thorough examination of Scripture and history:—giving as a reason that he might be mistaken in his calculations? Did Mr. MILLER on that occasion lisp the first syllable about the advent being at the approaching equinox? Are you not aware that Mr. MILLER never looked to the spring of the year as the season to be thus honored? Are you ignorant of the fact that the period you name—the 3d of April—was first named by a scoffing correspondent of BENNETT's *Herald*, and was always repudiated by Mr. MILLER? Are you aware that you violate

* New Church Repository, June, 1849, p. 248.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 17, 1849.

The 144,000 on Mount Zion.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

(Continued from our last.)

"And I looked, and behold, a Lamb stood on the mount Zion, and with him a hundred and forty-four thousand, having his name and the name of his Father written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder: and the voice which I heard was like that of harpers playing with their harps: and they sang as it were a new song before the throne, and before the living beings, and the elders: and no one could learn the song except the hundred and forty-four thousand, who were redeemed from the earth. These are they, who were not defiled with women; for they are virgins. These are they, who follow the Lamb wherever he goeth. These were redeemed from among men, the first-fruit to God and to the Lamb. And in their mouth no lie was found, for they are faultless."—Rev. 14:1-5.

This portion of the fourteenth chapter of Revelation bears evident marks of being the closing record of the thirteenth; and should, in the division of the Bible into chapters, have been appended to that.

In the vision of the thirteenth chapter are brought to view the wild beast, its image, and the two-horned beast,—contemporary powers which should exist to oppress the true worshippers of JEHOVAH. They are presented as acting in harmony; and their subjects are indicated by a mark in their forehead or hand. When they are fully identified, the former by hi

history? Can you recall a single reference which he made to history or chronology, where he misquoted? Have you any particular remembrance of any error of this kind, or are your impressions on the subject of a general kind? Are not your impressions of his mistakes more the result of your reading WEEKS' articles, JARVIS' sermons, &c., than from your listening to Mr. MILLER? Can you give the name of Mr. M.'s suffragan who predicted no more conversions till the advent? Are you not aware that you have made the small mistake of confounding what was not to be after the Advent with what was not to be before it? His doctrine was, that at the Advent, probation ceases, and no conversions can follow. From what facts do you believe that the last adjournment for the Advent is to April 3d, 1850?—Have you anything from the pen of Mr. MILLER, or those in his confidence pointing to any day in the future?

The above are a few of the questions we would like to put to you before you leave the stand; as answers to them might materially affect the value of your testimony.

You are pleased to recommend "April 1st, 1851," as a suitable time for believers in the Advent to look for the Lord's appearing. Is his coming an event so foolish, that you designate "all fool's day" for its occurrence? Do you not believe that your Saviour and Judge will some day appear in the clouds of heaven? Are not Christians commanded to look for and love his appearing? Is it respectful to the Saviour to speak of his coming in connection with the 1st of April? We do not ask these questions in a captious spirit; but we feel grieved that you should stoop to the use of such language: it is unworthy of Dr. SAMUEL HANSON COX.

Dr. COX is not original in his reference to the 1st of April in connection with the advent. Prof. STUART, in speaking of those whom he calls "the men of April 3d, 1843," says:—

"In respect to these, if I may be allowed, for a moment, to interfere, I would respectfully suggest, that in some way or other they have in all probability made a *small mistake* as to the *exact day* of the month, when the grand catastrophe takes place: the *1st of April* being evidently much more appropriate to their arrangements than any other day of the year."—*Hints*, p. 173.

The New York *Observer*, of Feb. 11th, 1843, also says:—

"When we take into account Prof. Stuart's suggestion, that there is probably an error in the calculation, and that Miller's end of the world should be put down to the *first* of April, instead of the 23d, we think there is enough in these considerations to quiet every feeling of alarm."

We must confess that such a reference at this time looks like an attempt at wit, at the expense of another's originality.

Dr. COX is not the first one who has rebuked Mr. MILLER for his want of historical and chronological accuracy. Dr. WEEKS, in a series of articles in the New York *Observer*, in the summer of 1843, under the head of *Mistakes of Millerism*, in No. 6, begins with:—

"In my last number I pointed out some of the mistakes of Mr. Miller in relation to the downfall of Paganism in the Roman empire. To make his prophetic periods, end in 1843, it is necessary that Paganism should fall in 508. But I showed by extracts from historians of undisputed authority, that Paganism fell in the Roman empire long before that time, there being no Pagan emperor after Julian, who died in 363, and all the emperors who followed him being professed Christians. After the governing power of the empire ceased to support Paganism, and used its influence to support Christianity, the Roman empire was no longer Pagan."

In the same article he has given it as Mr. MILLER's one hundred and fortieth mistake, that Paganism did not cease till long after 508. He says:—

"But the *greatest mistake* in relation to this matter is, to affirm that Paganism *ceased* in 508. The Saxons in Britain, whom all reckon one of the ten kingdoms, had the gospel first introduced among them in the year 596, and did not cease to have Pagan kings till about 666. The Lombards, in Italy, were Pagans till the year 585, and the gospel did not prevail in Hungary before 989."

That is, he mistook history in looking to A. D. 508 as a crisis in the Pagan supremacy in Rome—1st. Because it ceased long before that event! and, 2d. Because it continued long after!

Dr. JARVIS, in his sermons against Mr. MILLER's view, thus speaks of his chronological accuracy:—

"Mr. Miller, in his eagerness to make out his scheme, absolutely falsifies the language of the Bible. He makes Jehoram to have reigned five years, where the Scripture positively says he reigned eight; and between Amaziah and Azariah, or Uzziah, he introduces an interregnum of eleven years, for which he has not even the shadow of an authority in the Bible. He quotes indeed chapters 14th and 15th of the 2d book of Kings; and this may be sufficient for those who are ready to take his opinions upon trust.

But if you examine the chapters to which he refers, you will be astonished to find that there is not in either of them one word upon the subject."—*Sermons*, p. 55.

In his preface to his sermons, Dr. JARVIS makes the following correction of the above. He says:—

"It will be seen, that in speaking of the curtailment of the reign of Jehoram, the son of Jehoshaphat from eight to five years, and the introduction of eleven years of interregnum between the reigns of Amaziah and Uzziah, he has censured Mr. Miller in too unmeasured terms. These particulars he is bound to explain.

"It would have been easier, and perhaps more advantageous to the author, to have made the alterations silently, and omitted the censure. But would it have been equally honest?

"In preparing the introductory volume of his 'Ecclesiastical History,' he had carefully avoided reading modern writers on chronology, for fear of being biased by their systems. For this reason he had never read the learned work of Dr. Hales; and though familiar with Petavius, Usher, and Marsham, a good while had elapsed since he had consulted them on the parts of history connected with the prophecies. But these great writers being entirely silent as to any interregnum in the kingdom of Judah, the existence of such an interregnum was entirely a new idea to him. Mr. Miller quoted 2 Kings 14, 15, without mentioning the verses from which he drew the inference; and it was not till the author had read Dr. Hales' 'Analysis,' that he saw the correctness of that inference. If this admission gives Mr. Miller an advantage, he is fairly entitled to it. We cannot for one moment suppose that he knew anything about Dr. Hales or his work. As a plain, unlettered man, his perspicuity in reading his Bible, and *his Bible only*, is much to his credit; and we ought to consider it as giving additional force to the reasons assigned by Dr. Hales, that an ignorant man, as Mr. Miller confessedly is, should, from the mere examination of the Bible, have arrived at the same conclusion. The censure, however, in the sermon, holds good with regard to the reign of Jehoram, the son of Jehoshaphat, (2 Kings 8:17; 2 Chron. 21:5); but being equally applicable to Archbishop Usher, should not have been laid particularly at Mr. Miller's door."

Thus have some, before Dr. COX, appeared at a disadvantage, when accusing Mr. MILLER of misquoting history and chronology.

A more impartial writer, though one who as decidedly dissents from Mr. MILLER's views as any,—Prof. BUSH,—had the candor in writing to him to say:—

"I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a *day* as the prophetic time for a *year*, I believe you are sustained by the *soundest exegesis*, as well as *fortified* by the names of Mede, Sir I. Newton, Faber, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines. . . Your results, in this field of inquiry, do not strike me as so far out of the way as to affect any of the great interests of truth or duty."—*Ad. Her.*, vol. 7, p. 38.

But we will not pursue this. We shall have occasion to recur to this again, in connection with the published discourse.

The Last Days of Rome.

(Continued from the last Herald.)

FOURTH SKETCH.

It is worthy of consideration, that while the dragon has only seven heads, which the beast also has, the beast himself is an eighth head.—"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."—Rev. 17. 9-11. This is one of the intricacies of the portion that is of the same importance to its true explanation, that the most minute lines and figures of a bank-note are in distinguishing the true issues of a bank from the counterfeit. It settles the question, that the seven heads must exist before the beast, as an organization, could exist. The chronology of the seventh head is also fixed to the period between the time of JOHN and the time of the political, European combination for the support of the Papacy, symbolized as the beast. For the prophet says: "Five are fallen, one is [the sixth], and the other is not yet come; and when he cometh, he must continue a short space." The seventh head must, therefore, symbolize the government of the barbarian kings—the period of which was from the fall of the empire, A. D. 476, to about the middle of the following century.

If the government of the triumphant barbarians must be denoted by the seventh head, what may the first six—five of which had fallen—denote? It has generally been supposed that they denote so many

forms, or branches of the Roman government. But there are several difficulties attending that supposition. 1. There were more than seven forms of government in Rome, as truly as there were seven. There had not been less than ten in JOHN's day, if we may count all that are reckoned in different catalogues: kingly, patrician, republican, dictatorial, consular, senatorial, tribunitian, decemvirate, triumvirate, and imperial. 2. Some of these were merely branches of the government, as the United States Senate and the House of Representatives are branches, and not distinct forms of government. Can we assume that these branches of Roman government were symbolized by the heads of the beast and dragon?—

3. The consular, which is usually reckoned among the fallen heads, was not abolished till the times of JUSTINIAN, near the middle of the sixth century after CHRIST. The senatorial and patrician continued till after the days of CONSTANTINE. How could either of these be said to have fallen in JOHN's day? 4. It should be noticed as a fact of some importance, that nearly all of these alleged forms of Roman government had come to an end at the time Rome obtained the supremacy by the conquest of Egypt—the last fragment of Greece; and when the Church became fully subject to Roman power. 5. How could anything, that may fairly be regarded as the seventh head, be said to "continue a short space," compared with several other forms of Roman power? Excepting the regal, the republican, and the imperial, all the others, named in the different catalogues of the seven Roman heads, were merely branches, or transient interruptions of these forms of Roman government. These details, it is true, do not seem at first, to affect materially the grand result. Still, it is as well to know that there are facts which correspond perfectly with the prophecy, though not generally referred to, as to stand on what is of doubtful agreement, though taken for granted as the facts denoted by the prophecy with so much confidence. These facts, moreover, have an important bearing in fixing the period for the historical development of the beast—the organization now under consideration.

Why may not these seven heads denote, as Mr. CROLY supposes, the succession of Gentile, or worldly governments, which had trodden, or were to tread, the Church under foot; all of which have been merged in Rome? The first of these was Assyria. 2 Chron. 33:11; Neh. 9:32; Isa. 10:5. The second, Egypt.—2 Chron. 36:1-5; Ezek. 29:6-20; 31:2-28; 32:2-12. Third, Babylon.—2 Chron. 36:6; Jer. 50:17, 18. Fourth, Media and Persia. Fifth, Grecia. These had "fallen" when the prophet wrote. Sixth, Imperial Rome—which then was. Seventh, the Barbarian kings—who "continued a short space." Eighth, Papal Rome—that goeth into perdition, and thus ends the Gentile, or anti-Christian succession. If this may be considered the true interpretation of these symbolic heads, it will give a very simple solution of a remarkable feature of the portion which has caused a good deal of speculation: it is the fact, that the crowns are on the heads of the dragon, but on the horns of the beast. Now, as the horns of the dragon denote the division of the empire under the barbarians, who are also symbolized by the seventh head; since the crowns—the symbol of sovereignty—were on the heads, they could not be also on the horns, without symbolizing their sovereignty twice in the same pictorial scene, and thus creating confusion. The ten horns being on the dragon, no doubt point out an important fact: that there were so many independencies on the territory of the empire, while they were still pagan. The final subversion of paganism took place, not at the conversion of CONSTANTINE, but by the conversion of the ten kings.

THE THREE HORNS.

As a difficulty has been supposed to exist in reference to the number of the horns of the Roman beast, since DANIEL speaks of three of them being plucked up, while JOHN always gives ten, a remark in passing may relieve the matter. It is admitted that DANIEL describes some of the features of Rome that JOHN does not, and that the latter describes some that the former does not. Now, to give the exact time at which the ten divisions came into existence, or how much of the time in their history there were more or less than ten, would be incompatible with symbolic illustration. However, it needs only to be kept in mind, that the three plucked up were "three of the first horns;" and this could not interfere with the existence of ten at any subsequent period. These three must have been plucked up in the contest between the Pope and the pagan, or heretical kings, which resulted in the great European, or Roman political combination, which sustained the Papal hierarchy. This settles another point: the exarchate of

Ravenna could not have been one of the horns plucked up, as is generally supposed.—It was not one "of the first" ten divisions, if it could be considered one at all; nor was it created till after three of the first ten had fallen before the champions of the Papacy. Burgundy fell before the successors of CLOVIS; the Vandals and Goths in Italy before BELISARIUS, the General of JUSTINIAN.—See *Du Pin*, *Gibbon*, *S. A. Manual*.—(To be continued.) A. HALE.

A FEW THOUGHTS ON SYMBOLS.—In the interpretation of symbols, let it be borne in mind, that a beast in Scripture nowhere symbolizes anything but a kingdom; and a horn a division of a kingdom. If the United States were symbolized by a beast, its thirty states would be thirty horns of the beast—it symbolizing the whole. If it was designed to show the different forms of the government of the Union, they might be heads. Thus it had its colonial form, its old continental congressional government during the war, its confederative existence of several years from the peace to the adoption of the constitution, and its constitutional existence—making four forms of government, or heads, under which it has existed. If the government should be again changed, it would be represented, in the language of prophetic symbols, by another head. If a new state should be added, it would be another horn to the same beast. Should several states be united into one, it would be the plucking up of horns, and the waxing great of the enlarged one. Any change in the geographical limits of the Union, would be indicated by a corresponding change in the heads, horns, or other appearance of the beast. But it could not be symbolized by another beast. A government in the Canadas, or in Mexico, might be a separate beast; for that would be outside of the limits possessed by the first beast. For the same reason, a civil power cannot be the image of the beast; for it would be a beast itself, and not an image of one.

Apply these principles to the symbols of the Apocalypse, and all is plain. In the vision of DANIEL, the four beasts have separate geographical positions.—The fourth beast is the fourth kingdom. In Revelation, the same kingdom is symbolized by a seven-headed ten-horned monster. The same monster is seen in three separate visions, modified in its appearance, but easily identified by its heads and horns.—Any change of government made within its territory would be symbolized by a corresponding change in the symbol. Another beast must be another kingdom, outside of the Roman.

The forms of government are only reckoned as heads, when they have the control of the supreme power of the State. Because there were consuls after the imperial form, or heads commenced, then in an inferior capacity, it does not invalidate their having existed as the supreme power, and having fallen from that supremacy anterior to the imperial form. The supreme power was at one time vested in a king—the regal head till B. C. 513. From B. C. 509 to B. C. 499 it was vested in two annual magistrates called consuls, with nearly regal power. It was vested in a Dictator five years, to B. C. 493, and was afterwards resorted to in an emergency. It was wielded by ten men—a decemvirate till B. C. 449. It was vested for one year in the hands of five men elected by the people—the tribunitian. Then followed the emperors, till the accession of CONSTANTINE, when the form of government underwent a change equal to any of the preceding. These forms all wielded the supreme power of the State. All other forms were inferior powers by which the supreme rule was never controlled. Thus we find just seven heads within the empire. To go outside of the empire and find other kingdoms for heads, is to put heads on to the Roman beast which belong to other beasts,—or to put so many separate beasts on to this beast!

HAVERHILL.—Our meeting in this place was not so well attended as usual, during the first part of it, on account of the storm. The last two days it was well attended. We trust good was done. Bro. PLUMMER is happily situated, with a peaceful, humble flock, giving light to the surrounding country. Bro. WEEETHER, BURNHAM, KNOWLES, HIMES, and Dr. PIERCE, were present at the meeting.

BRO. N. HERVEY.—We are happy to say that Bro. HERVEY has resolved to enter again upon the work of the Advent mission. We have had a full conversation with him on the subject, and we commend him as a laborer in the field, and hope he will have success. Those who may wish his labors, will address him, Carlisle, Mass.

Correspondence.

LETTER FROM I. E. JONES.

BRO. HIMES:—As the weary pilgrim athwart the desert unlades himself when he reaches the oasis, and hastens to the refreshing shade of the few green trees which contrast so richly with the barren waste around, and slakes his thirst at the cool, clear fountain; so this evening, after ending the labors and cares of the week, did I turn to the "Herald." May God be forever praised for such a paper. After reading it all through, as the famishing pour down the pure refreshing water, my mind reverted to the score of papers, bearing as good a name as yours, (or rather, *ours*—for it really is the "Advent Herald,") which have battled so zealously against you, but which, after doing *their* work, (O, what a work!) have disappeared, like "wandering stars." How many sincere souls have been bewildered by them into an effort to crush a paper, which, thank God, some of them now prize above all the gold of California.

Sabbath evening.—When I had proceeded thus far, I was interrupted by the welcome presence of Bro. Bonham. He preached for me in the morning, for Bro. D. I. Robinson in the afternoon, and for Bro. Whiting this evening, preparatory to his leaving for England next Tuesday, in the ship New World. The brethren here part with him with much regret, and many good wishes and prayers for his success.

By the kind invitation of Bro. Woodruff, minister of the M. E. church at Flatbush, an elysian place, about four miles from this city, I supplied his pulpit this afternoon, where I had a full, and, apparently, very candid audience. Bro. W. greatly rejoices in the belief of the blessed and speedy advent of our beloved Saviour; but is afraid of us as a body, because of the doctrines of the unconscious state of the dead, and annihilation of the wicked, which are believed and taught by some Adventists. He says that there are many of his acquaintance who rejoice with him in this blessed hope, but they are unable to associate with us as they could wish, on account of the fact above stated. I assured him that God and ourselves only knew how much we had suffered, both in our own minds, and in the hindrance to our usefulness, by such a state of things. Now, if brethren believe those doctrines, and feel it their privilege to publish and preach them, why, in all Christian justice,—to say nothing of mercy,—do they not assume a name to distinguish themselves from Bro. Miller, and those who believe with him, as he selected a name to distinguish himself from the Millenarians? Would it be just for us to call ourselves Millenarians, and our papers the "Millennial Herald," and the "Millennial Harbinger," and thereby make the Millenarians identified with our views of the millennium, because they believe with us, or we with them, on all the events except the return of the Jews, and probation after the Advent? In brief, would it be just to force them to an identity with our views, by our assuming their name? Bro. Whiting coined the word "Adventist," to distinguish us from the Millenarians; and we all adopted it, not to express the unconscious state of the dead, and the annihilation of the wicked, but a belief in the personal Advent nigh at hand, before the millennium, the renovation of the earth, the two resurrections,—that of all the righteous at the beginning, and that of all the wicked at the end of the millennium, as one of rest and not of labor.

As far as I am able to judge, there are twice the number in the sects who believe in Adventism proper, to the number of those who are associated under that name. Many of them are not satisfied as they are, but prefer remaining there to the responsibility of "no order," and the other views with which we are identified. Who can blame them? I solemnly declare that I had as lief bear the responsibility of the belief of the Methodists, Baptists, or Congregationalists, as much with which I am forced to be identified, or abandon a name to others which they can have in no sense any just claims to. How many of our most useful members, worn out with this perplexing state of things,—in which an angel could scarcely decide on one's duty,—have gone back to their sect, as preferable to remaining with us! You will recollect calling with me about a year since, on Bro. B., to invite him to assist us in our effort for Brooklyn. He informed us that he had attended the Advent meetings in Brooklyn for two years, and he did not think he could attend another meeting in this city, for the same length of time, where he should hear more that he did not believe; consequently, we have lost his invaluable services. Angels might weep over many such cases. It may be said that the responsibility rests with them; but I fear it lays mainly somewhere else.

I have never found but a few among the Adventists who fully believe in the annihilation of the wicked; but many who are perplexed on the subject just enough to do them no good, but a great deal of harm. It is often the case, that such brethren as

yourself, Weethee, Hale, Whiting, Litch, Robinson, and many others, attend or hold a conference, or a series of meetings, in a place, laboring unitedly and faithfully to the one great point, and succeed in bringing many to see and rejoice in the Advent truth.—But as soon as they are gone, papers are circulated among these new believers as Advent papers, giving as prominent doctrines what those brethren do not receive as Adventism, but unmeasurably removed from and opposed to it. And I have often found cases in which such new believers, having identified themselves with us, and finding those views circulated as Adventism, have looked upon it as a kind of painful necessity to believe them, who have felt greatly relieved to learn that so many of our old pioneers do not believe them.

Again I say, if brethren feel it their duty, or privilege, to promulgate such doctrines, why, in the name of Christian and all other justice, do they not select a name appropriate to their work, and leave us to pursue the glorious work which we unitedly rallied together, from the different sects, to perform, under the appropriate name selected to express it? Now, this kind of "free discussion," to sail under the cover of a name selected to express no such thing, and thereby force honest brethren into a painful and perplexing identity with what they believe to be a very great error, I am "free" to protest against.—"Let every vessel stand on its own bottom." "Let justice be done, though the heavens fall."

Before closing this, allow me to mention the circumstances of my becoming acquainted with Bro. Woodruff. I was called to attend the funeral of Lemuel F. Hempstead, who died Sept. 25th, aged eight years, son of Bro. Christopher Hempstead, at Flatbush, where Bro. W., with two other ministers, was present. My subject was the resurrection, with its connected events. When Bro. and Sister Hempstead took leave of the corpse, they both shouted and greatly praised the Lord for the blessed hope of soon meeting the beloved child. Their language was almost identically the same: "Praise God, all ye that have breath, for the blessed hope of soon, very soon meeting my dear son. Glory to God in the highest! Hallelujah! Praise him! Farewell, my son (kissing him), a little while, till Jesus comes: we shall then meet, to part no more. The morning of the resurrection will soon dawn, and what glory will then be revealed! Come, Lord, Jesus, come quickly!" They said much more in the same strain, with streaming eyes and countenances beaming with heavenly joy, which melted and subdued every heart. All felt that their hope was not an empty one. I wished that all the scoffers at our hope could have been present. I was not made acquainted with Bro. W. then, but he soon after sent me an invitation to preach for him.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
"His purposes are ripening fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

When I took my pen last evening, I only designed calling attention to the "Herald" of Nov. 3d. I fear that some brethren do not read the long articles in the "Herald." Now, brother, or sister, if you did not read all the "Herald" of Nov. 3d, allow me to entreat you to turn to it, and read attentively and particularly No. 16 of "Chardon-street Lectures," by J. P. Weethee; "The Image of the Beast," by Bro. S. Bliss, the editor; and "The Last Days of Rome," by Bro. A. Hale. The exposition of the Image of the Beast I have long regarded as the true one; while the present peculiar elucidation of it leads me to expect in the next a *new* and *true* exposition of the two-horned beast. At any rate, it has given me a new idea, which I value beyond price.

Brooklyn (N. Y.), Nov. 3d, 1849.

REMARKS.

DEAR BRO. JONES:—We know how to sympathize with you in this cause of grief. It is always painful to be identified with doctrines of a dangerous tendency; but more painful to see eternal and all-important truths rejected, because of their being placed in juxtaposition with error. Yet we are willing to endure much rather than to weaken our cause by disension on these points. They are evils, moreover, which are being themselves cured. The pious portion of the community are beginning to have confidence in those who make it their business to spend and be spent for the extension of the doctrine of the near and glorious personal advent of CHRIST. They are beginning to see that there are those who are not identified with the errors which have caused them to stand aloof from an examination of our views. As far as we can learn, there is an increasing determination, on the part of the more prominent brethren in this vicinity and elsewhere, to abide by the agreement at Homer—to make the question of the Advent the great question, and one which shall receive our united labor. We must therefore caution brethren who see with us on these minor questions, not to engage unnecessarily in the discussion of questions which shall divert and distract the minds of any. We have but one work, one hope, and one object; and we regard as fellow-laborers in this work, only those whose efforts are directed to the same great end. We may have our own opinions on other questions. We may discuss them on all proper oc-

casions. But if we love any other question so much better than the Advent, that we are willing to drive intelligent and thinking minds away from its investigation, to subserve such private views, it is evident we are more this other,—whatever it may be,—than we are Adventists. It is certainly unjust to original Adventists, to fasten on their name sentiments they do not acknowledge. While we are laboring for a common question, it is a breach of all rectitude for any one to attempt to use the influence of the body for his own private ends. When Bro. STORRS found that he loved other questions more than he did the Advent, it was honorable in him to hoist his flag accordingly. He went out from us, and honorably disconnected the doctrine of the Advent, as such, from any connection with his views. We have no censures for his position. He labors in his own field, without interfering with us; so that we can keep about our work without being drawn aside by him. If we loved the question of the intermediate state more than the Advent, we should make that our watchword; but as it is, we feel, in view of the result at Homer, to make the *Herald* an *Advent Herald*. We hope all will write in view of this, and unite their labors with ours to make it subservient to the cause.

The evils of which you complain will grow less and less. We have faith that the Homer meeting will yet result in leading all who wish to labor in unison to see, that if they love the conscious state of the dead, or the unconscious state, more than they do the Advent, that their appropriate field of labor will be either to the right or left, as their affinities shall lead. Men will be known and regarded as laborers in the cause where their labors are expended. If two men go out to sow wheat, and one persists in sowing some other grain he may regard as of equal value, a separation of the field of labor will be the invariable result. As truly as chemical affinities attract, and opposites repel, so truly will all moral elements finally find themselves arranged according to the questions they value most. We value the Advent most. We can labor for it heartily and whole-souled, in connection with those who differ from us on other questions; and, brother, we feel almost prepared to promise you, that no one whose co-operation you value as an Adventist, will depart from the basis of united effort agreed upon at Homer. They must know that if they do, those who regard the Advent as the great question, will not countenance them in distracting efforts. Our co-operation with others is based solely on their willingness to labor shoulder to shoulder with us to extend the doctrine of the Advent. Those who have other objects of more consequence to them, we shall leave to pursue their own work in their own way.

LETTER FROM D. L. STANFORD.

DEAR BRO. HIMES:—I have thought much of you since I was with you at the tent meeting in Syracuse, to see you sacrificing your health, all that the world would call comfort and ease, for the cause of our soon coming Lord. My prayer to God is, that you may be sustained by his grace in giving the last note of warning to a guilty, unbelieving world,—the hour of his judgment is come, and a crown of glory at the resurrection of the just.

By the sustaining grace of my heavenly Father, I am still looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, to change this vile body, and fashion it like unto his own precious body. I have been looking for the return of that "same Jesus" that ascended from mount Olivet, to come in like manner; but the evidence, to my mind, has never been so strong as it has been for the last few weeks, that the end of all things is at hand, and the judgment of God about to sit. I long to see him appear who is my life, seated upon his throne of glory, and all the saints with him, to swallow up death in victory, and take to him his power and reign forever and ever. Amen. O, my God, can it be possible that the judgment is so soon to sit, and so few prepared for it? Yes: as it was in the days of Noah and of Lot, so shall it be when the Son of man is revealed.

As for our brethren and sisters here, we all have refreshing seasons. Our heavenly Father hears prayer, and answers, and is with us in deed and in truth. God is blessing souls. Our meetings are interesting, and the cause of our blessed Master is advancing. There are many in the hedges and ditches who are receiving the truth in the love of it, and preparing to meet him. To his name be all the praise. The great mass to whom the first messages were sent seem unmoved, and joined to their idols, and I fear they will remain so,—dead to their awful condition, until startled from their slumbers by the voice of the archangel and the trump of God, to receive their doom. And what a doom theirs will be, when the shepherds and their flocks shall have no place to which they can flee for shelter. May God awake the careless and slumbering virgins,—may he awaken us all to a deep sense of our own unworthiness, and of the responsibility that rests upon us. May we all be active in his cause, and purify our hearts in obeying the truth, that we may not be ashamed before him at his coming.

Auburn, Nov. 5th, 1849.

Extracts from Letters.

From Addison (Vt.), Oct. 31st, 1849.

DEAR BRO. HIMES:—Through the mercy of God, I am still alive, and in the enjoyment of tolerable health, and am still trying, though in weakness, (yet I trust according to the ability which God hath given me,) to preach the unsearchable riches of Christ.

Soon after I wrote you last, my health having become somewhat improved, I came directly to this place, where I have been for some weeks past. I find here a company of well-tried and faithful advocates of the doctrine of the Second Advent, who fully agree with us in our views of our "specific work." The chapel which they were in the act of building when you was here, is now completed. It is a neat and commodious place of worship, sufficiently large to accommodate the people on ordinary occasions. The interest on the part of the community to hear seems to be increasing, and our congregations are full and attentive. Bro. Sherwin has been with them occasionally during the past summer, and labored to good acceptance.

I have also preached in Bristol and Panton, in both of which places I find a few of the blessed of the earth, who stand fixed, waiting the return of their Lord. May God help them to hold fast the profession of their faith without wavering, knowing that he that shall come will come, and will not tarry. The dark and perilous times in which we now live, seem to be very generally felt by our brethren here; but He who hath promised, "My grace shall be sufficient for you," is able and will perform all that he hath promised. Praise his name.

Since coming here, I have been favored with an acquaintance with our beloved Brn. Sherwin and Bentley, who I regard as able and faithful preachers of the word. The latter has spent considerable time North during the summer, from which he brings a good report. Bro. Sherwin's family is located at Bristol, while he himself labors at large as an evangelist. May God bless them, as well as his faithful ones everywhere. May His kingdom come, is the prayer of your brother in Christ,

P. B. MORGAN.

From Trenton, (N. J.), Oct. 29th, 1849.

DEAR BRO. HIMES:—I have been a reader of the "Advent Herald" for nearly four years, during which time I have believed in and loved the doctrine it advocates. I admire the course it has pursued. I was formerly connected with the Episcopal Methodist church in Trenton, and was much opposed to the Advent doctrine, not because I had investigated it, comparing it with God's word, and thus becoming convinced of its errors; but because I was ignorant of what its adherents taught, of the support it received from the Bible, and was biased by the opinion of my preacher. In '45 I was brought in contact with some who entertained these views, and through their influence was led to commence investigating the subject; the result was, I was convicted of, and converted to, the truth of the Advent doctrine. Since my adoption of this faith, I have been called, in the providence of God, to the extent of my ability, to advocate it. I have labored in this section a part of the time, and in Centre county, Pa. I have not been much of the time, however, exclusively devoted to the work.

You have probably been made acquainted with the history and state of the cause in this section through other channels. I would just say, however, that the church in Morrisville, Pa., near Trenton, consisting of about twenty-five members, has comprised, until lately, chiefly all the professed Adventists in this vicinity. Most of these were formerly Methodists, and embraced the Advent doctrine in '43. They have met with much opposition from the world and the churches, but are still contending for the faith.

You have already been made acquainted with our camp-meeting, and other efforts that have been made at Yardleyville, about four miles from Morrisville.—The result of those efforts has been the organization of a flourishing church in that place, consisting at present of eleven members, the erection of a convenient place of worship, and the making of an impression on the minds of many favorable to the truth. We have recently made arrangements to secure for the Advent church there regular preaching, which we trust will enable it to occupy a more favorable position. This arrangement insures a supply by Brn. Litch, Farrar, and others.

In conclusion, I would remark, that we have long desired to see the truth advance in this place; we are now laboring and praying for that object, and believe and rejoice that the prospects for the future are encouraging. We hope, by next week, to be able to open a "door of utterance" in this place. I think of writing occasionally, to inform you of the state and progress of the cause.

Yours in hope, J. F. LANING.

[Do so. We shall be happy to hear from you, as will the readers of the *Herald*.—ED.]

From North Scituate (R. I.), Nov. 6th, 1849.

DEAR BRO. HIMES:—I am now at home with the brethren and sisters in Rhode Island. I believe that we, as a people, have the present truth of this age, which God designs shall be preached in all the world for a witness unto all nations, and then shall the end come.—Matt. 24:14. The four kingdoms brought to view in the second and seventh chapters of Daniel, have arisen, and three of them have had their day and disappeared. We are now living in the last extremity of the fourth, which, according to the signs of the present time, is soon to fall, and be succeeded by one that shall stand forever. Amen. All Christendom admits that six trumpets have sounded, and that the seventh angel is about to sound. O, solemn thought! and yet how few realize it! What follows? The kingdoms of this world fall, and the

kingdom of our glorious Immanuel shall be established, and he shall reign forever.—See Rev. 11:15.

In view of these things, let us be sober, and watch unto prayer; soon the warfare will end, and our bondage be terminated, when we shall rest in the peaceful kingdom of our God. O yes, there is a rest for the weary, way-worn pilgrim, when the curse shall be removed from the earth,—when sin and sinners shall be destroyed, and when there shall be no more death, nor devil to tempt the righteous; but with holy prophets, apostles, martyrs, and the redeemed of all ages, and from every clime, we shall enjoy peace and endless felicity in the presence of Jesus our glorious King, and all his shining angels, world without end. Amen and amen.

My health is somewhat improved, though I cannot labor as formerly. I think it prudent for me to rest a few days. I preached here twice last Sabbath, but ought not to have preached but once. I would say to the friends at the North, that my heart is with you. I should be glad to visit you again this winter, if my health would permit; but I think it best for me to remain here for the present; but if time continues until spring, I may come and see you. Time is short, and what we do for this fire-doomed world must be done quickly. May we all have grace to live above the world, to keep our hearts unspotted from the world, and thus be permitted to have an abundant entrance into the everlasting kingdom of our God, is the desire of your unworthy brother,

S. N. GEARS.

From Newport (Vt.), Nov. 3d, 1848.

DEAR BRO. HINES:—The Advent cause is prospering in this region. Bro. L. D. Thompson, of Cabot, Mass., was publicly set apart for the work of the ministry on the 20th ult. Sermon by Bro. B. S. Reynolds, prayer by Bro. Ira Barols, and the charge by Bro. Samuel Thurber.

S. F., JR.

Obituary.

DIED, in Philadelphia, the 3d inst., after a long period of suffering, MARIA TANNER, sister of Bro. Henry Tanner, of Buffalo, N. Y., aged 33 years. Sister Tanner came to this city last May, for the purpose of submitting to a surgical operation; but it proved unsuccessful, and she returned home to spend the summer. She returned about three weeks before her death for another operation. But all in vain: the monster had too firm a grasp to be defeated; and the effort to escape only hastened the fatal result. Sister T. embraced the Advent faith in 1843, professed to find peace with God, and was baptized by Bro. J. J. Porter. She never, however, enjoyed that clear sense of the Divine favor that some have; but has held fast her faith in Christ as an Almighty Saviour, and her hope of his glorious appearing and the resurrection. Her disease has been of a peculiarly trying character, and doubtless contributed to mar her spiritual enjoyment. During her sojourn here, and especially since the last operation, her sufferings were great, so much so, that she could not collect her thoughts.—But on the Sabbath before her death, during some brief periods of ease, she informed me that she felt calm and happy, and had strong confidence in the Lord. She wished me to present her case to the congregation, and request their prayers in her behalf. From that time and onward, she could converse or think but little, until Friday, when her brother and sister from Buffalo arrived. On that afternoon her pains seemed, in a measure, to subside, and she could converse more freely; and as her body sunk, and her strength failed, her mind became more calm, and her faith clear and fixed. She expressed her entire reliance on Christ for salvation, and acknowledged the superficial character of all her own works. About two hours before her death, she said she was weary, and wanted to go to sleep; after which she said but little that was audible; and at ten minutes past five on Saturday morning, without a struggle, she slept in Jesus, in hope of a part in the first resurrection.

Philadelphia, Nov. 5th, '49. J. LITCH.

DEAR BRO. HINES:—I wish you would insert the following lines which I composed on the death of my sister Maria, not for any merit that they may possess, but for their faithful delineation of the facts attending her last hours. Yours, H. TANNER.

Thou hast gone to thy grave, but we will not deplore thee,

Thy troubles, thy sorrows, and sufferings are o'er; Thy Saviour—thy Friend—he has lain there before thee,

[more.] And thro' breaking its gloom has secured life ever-

Yes, sister, I watched thee as thy breath was departing,

I question'd thee closely of thy faith and thy hope; I received the blest answer, to my heart so consoling, My faith rests in Christ—he'll again raise me up.

Our parting was tranquil, no darkness around thee, Tho' death press'd thee hard, that sad, sad sue of man;

I bade thee farewell, with promise surely to meet thee,

When Jesus shall call thee again from the tomb.

Yes, thou hast gone to thy grave, and it is better to be so,

For thy life, full of pain, no respite could see;

Tho' I did all I could to assuage life's sorrow, All, all proved in vain,—disease revelled in thee.

Yes, thou hast gone to thy grave, sweet, tranquil, and joyous,

With a smile on thy face, so lovely, so good; With the words on thy lips, "All is well—all is glorious,"

[Christ's word.] And I am sure to see life, for I have faith in

Shall we weep, then, thy rest, dearest sister, from anguish!

O no, we'll rejoice that thy sufferings are past;

And we will wait with calm hopes till death shall re-

linquish

His hold of the just, which he has long held so fast.

Thou hast found thee a Friend, one who is not like another.

A Friend that can pass with thee thro' the dark tomb,

Then fare thee well, sister, till Jesus shall come.

Miscellaneous.

THE BERMONDSEY MURDER.

Thus is termed a late commission of crime in England—one of the perpetrators of which was supposed to be on her way across the ocean, and a steamship was sent in pursuit. The facility with which that vessel was overtaken, and the murderers arrested, not in the vessel, but by a telegraphic despatch to the places where they had fled, is thus commented on by *Punch*,—not in his usual *facetious* manner, but in language appropriate to the theme.

"God's lightning pursuing murder is becoming a true and active thing. What was a figure of speech, is now a working minister. We have brought devastation into servitude; we have made a bond slave of destruction. Murder has hardly turned from its abomination—scarcely set forth upon its shuddering flight—when the avenging lightning stays the homicide. Marvellous is the poetry of our daily life!—We out-act the dreams of story books. The Arabian tales are flat, crude gossip, against the written activity of our social state. Murder, with its black heart beating thick, its brain blood-gorged, reads the history of its damnation. Hundreds of miles away from its ghastly work, murder, in the stupidity of deepest guilt,—for the greater the crime the greater the folly, that ever as a shadow accompanies and betrays it,—murder, with forced belief in its impunity, reads its own doings chronicled and commented upon in the newspaper sheet; and—so far from the victim's grave, the retreat so cunningly assured, the hiding-place so wisely chosen—murder draws freer breath, and holds itself secure!—And the while the inexorable lightning—the electric pulse—thrills in the wires—and in a moment idiot murder stammers, and grows white in the face of Justice. In the marvellousness that sublimates the mind of man, our electric tales make poor work of the Arabian. Solomon's genii may sleep in their brazen kettles. They are, in truth, the veriest smoke, compared with the genii of the wires. In the contemplation of this last atrocity, there is matter for sad congratulation—for mournful thanksgiving. An abomination is committed, and so wonderful are the means of apprehension, so sure and so astounding in their operation—and guilt has but a few gasps of fancied freedom and guilt is captive. Considering the certainty—the fate that travels the wires—we take hope that from the self-conviction of discovery—from the disheartening belief that there is no escape—no evasion from the consequence of crime, the miserable wretch tempted to evil, will turn in his mind the many odds, and refrain upon the lowest principle—that of calculation. The murderer in mind, who would not be stayed in his guilt by the thought of after lightning, may pause, awed by the thought of lightning ready—the uringraph telegraph. It was a solemn business, stern and awful work begun, when the Fire Queen, with her black flag of smoke, stood out from Portsmouth, bound to cross the Atlantic, if need were—to stay and overhaul the Victoria, freighted with the curse of murder. There is a fine, stern lesson in this, a sermon preached extempore to embryo crime. Justice at the Home Office makes the wires speak, saying to a certain Admiral, 'Send a fast-sailing ship to sea, that retribution may be done to blood-shedders.' There is something solemn, awful in the warning uttered in this. It says to crime, 'Though the sea encompass you, though you have baulked pursuit, and justice, like a hound at fault, beats and gropes confounded; though you have begun to count the profits of blood, and how to make the most of them, how in your new country, to live a life of impunity and ease—nevertheless give up the dream, dismiss the vision, and awake to horrid truth.' There, in the horizon, miles away, is a thin, dark vapor, the man at the mast has seen and reported it, and with every ten minutes it becomes more distinct; and now the distant gun is heard across the water, booming command; the ship's yards swing round—she lies to; and how rapid the ceremony—how brief the time! Murder, aghast and manacled, is made again to turn its face towards the land it has outraged with the sacrifice of blood."

I WILL TRUST IN GOD.

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Psalm 20:7.

When a host of armed men,

In the days of ancient years,

Sought a prophet of the Lord,

And his servant told his fears;

At Elisha's prayer, the eyes

Of Gehazi were unsealed,

And to his astonished sight,

Fiery steeds and chariots bright,

All around him were revealed,

For the Lord omnipotent,

To his faithful servant sent

Guardian angels mightier far,

Than the demon power of war.

When from stately Babylon,

Ezra on his mission went,

To his fathers' ancient home,

By the God of Israel sent;

Humbly did he bow the knee,

And with his companions pray,

Asking for deliverance

From the dangers of the way.

He had told proud Persia's king

Of Jehovah's love and power,

And he would not ask a guard

Even in that fearful hour.

Strong his faith and firm his trust,

Prayerfully his path he trod,

Safely reached Jerusalem,

By the good hand of his God.

Is the Lord's arm shortened now?

Can he not his children save?

He who led the Israelites

Through the Red sea's riven wave?

Is Jehovah's ear grown dull?

Hears he not his people cry,

At whose word omnipotent

Jordan's flowing stream was dry?

Yes, he hears their humble call,

Listens to the suppliant's sigh,

Not a sparrow to the ground

Falls unnoticed by his eye,

He remembers we are dust,—

Let our souls on him be stayed,

Calmly saying, "I will trust,

And will never be afraid."

Burritt's Christian Citizen.

PEACE.

"The fruit of the Spirit is peace."—Gal. 5:22.

The Gospel is a system of peace; God is the author of peace; Christ is the Prince of peace, and "the fruit of the Spirit is peace." Christians are the sons of peace. Three things may be remarked concerning this grace.

What it includes.—*Peace with God.*—Our natural state is one of enmity to God, and alienation from him. By grace, enmity is changed for love, and we are reconciled to him by the blood of Christ.

Peace of Conscience.—This is the immediate effect of our peace with God. While the heart is alienated from him, there is a disturbance within, that no external circumstances can quell. Everything around us may be peaceful and tranquil, like the summer brook, while all within may be agitated and perturbed, like the troubled sea.

Peace with one another.—A friendly and peaceable temper and disposition, is in accordance with the gospel we profess, and the Master we serve.

What it Requires.—*Personal Sacrifice.*—There must be the exercise of self-denial and forbearance. A self-willed, obstinate temper is opposed to a spirit of peace. For the maintaining of peace, we must often sacrifice pride, prejudice, our feelings, and comforts.

Continued Watchfulness.—He that has subdued his own spirit is a greater conqueror than Alexander or Caesar. How many brave generals have made the most illustrious achievements, conquered nations, and subdued kingdoms, and at last have had an enemy within they could not overcome!

Persevering Efforts.—Christians are not only called on to be peace-seekers, but peace-makers. We should be ready with the still water of Christian love and charity to quench the first sparks of discord, before they are kindled by unholy breath into a flame of unhallowed fire. "Follow peace."

What it Insures.—Many privileges are connected with it.

It is associated with the Divine favor.—The development of such a disposition is an evidence of our spiritual sonship. It will promote our individual happiness. There is a delightful feeling experienced by the sons of peace, which children of disorder never knew.

It will secure the esteem of others.—Individuals who cultivate such a godlike disposition, are an incalculable blessing, both to the church and to the world. How culpable are many professing Christians, who display a spirit quite contrary to their Divine Master, who was meek and lowly in heart; and thus dishonor religion, please the enemy, and grieve the Holy Spirit of God!

"Hail, source of light! arise and shine,

And gloom and doubts dispel;

Give peace and joy, for we are thine;

In us forever dwell."

FORGIVENESS OF INJURIES.

Matt. 18:21, 22, 31-35.—"How oft shall my brother sin against me, and I forgive him?—till seven times?" This opens the way to a precept which must be written on every Christian's heart—"I say not unto thee, Until seven times, but, Until seventy times seven." "If he trespass against thee seven times a day, and seven times a day turn again to thee, saying, I repent, thou shalt forgive him." He must sooner be wearied with offending, than you with pardoning.—Vs. 31-35. Thus it appears that a charitable, forgiving spirit in ourselves, and God's mercy towards us, are closely connected together; and that "he shall have judgment without mercy who has shown no mercy."—Not that our forgiveness of an offender can merit or procure God's pardon: we cannot come before Him as if we expected or claimed forgiveness, because we have forgiven our enemies. In the parable, the Lord began by showing compassion on his debtor, and loosed him and forgave him the whole—and then, when he had forgiven him, he expected to see the forgiving spirit in return.

The exercise of this duty is in many cases hard to flesh and blood. The spirit which practises it can only be produced by the gospel of Christ Jesus; which has this excellence, among other proofs of him from whom it came, that it creates the quality which it prescribes. Its doctrines establish its precepts.—Dr. Burrow.

The belief of what the Scriptures affirm, that we are all sinners against God, to whom pardon is freely offered through the mercy of Christ, must inspire us, if it be sincere, with a corresponding feeling of mercy toward others. The Christian is "kind, tender-hearted, and forgiving, even as God for Christ's sake has forgiven him."

This, then, is the secret for increasing such a spirit in your hearts—meditate on your own need of mercy—think of the ten thousand talents which you owe, and you will forget the hundred pence which may be due to you. One who truly feels the weight of his own sins, finds it impossible to think severely or feel resentfully toward his neighbor. He must pardon others, when there is so much in himself to be pardoned. And if he has tasted in his own bosom the peace and comfort of his Redeemer's love, he must forgive, when he has been so much forgiven.—Archbishop Sumner.

FUNDAMENTAL TRUTHS.

There must be fundamental truths in Christianity, as distinguished from those that are of minor importance. "All Scripture is given by inspiration," and contains what is true and profitable; but there is a great difference in the intrinsic and relative importance of these truths. None can be rejected or denied when once known to be revealed, but all are not absolutely necessary to be made known. The knowledge of all is profitable, but "this is eternal life, to know the true God, and Jesus Christ, whom he hath sent." All are to be believed as far as they are, or may be known, because they have a bearing upon the confirmation, proof, or illustration of what is essential; but there are some things which are to be believed for their own sake. These constitute "the word of truth, by which we are begotten," and "by which we are sanctified;" "the incorruptible seed of divine truth, which liveth and abideth forever;" "the word of truth," and "the gospel of salvation." These truths relate to that grace and peace which are multiplied unto us "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." There are, in short, truths in the gospel, as well as in the law, which "are weightier matters"—truths which constitute "the foundation laid in Zion," the rock on which the church is built.—Rev. Dr. Smyth.

POPEY IN ROME.

A correspondent of "The European-American," an English and Italian journal published in this city (New York) and edited by Sig. Casali, represents the prospects of the Papacy in the Eternal City as very dark. Writing from Rome, under date of Sept. 8th, he says:—

"The Gaeta Council is alarmed at the opposition of the French Government, and still more at the hostile and repugnant spirit manifested all over the Roman States, by all classes of people, against the mother church. The churches of Rome, which resemble Chinese temples rather than the free houses of God, are deserted, and you can hardly ever see even a woman at confession, and very few persons attend mass. They can no longer believe that their once so cherished church is the true religion of Christ; they can no longer recognize the Pope as the representative of Jesus Christ on earth, for this doctrine has deserted Rome! The man who called legions of robbers to bombard the Eternal City, and to massacre his people for the temporal power, has ceased to be the idol of the Roman people. They want a new faith, a religion which does not require the sacrifice of human life for its triumph and glory; in short, they want the religion preached by the Man who was sent to save them, the friend of the people, and of human freedom—Christ."—Chris. Intel.

GOODNESS OF GOD.

Wherever we direct our eyes, whether we direct them inward upon ourselves, we behold His goodness to occupy and penetrate the very root and centre of our beings, or extend them abroad toward the things about us, we may perceive ourselves enclosed wholly and surrounded with His benefits. At home we find a comely body, framed by His curious artifice, various organs fitly proportioned, situated and tempered for strength, ornament, and motion, actuated by a gentle heat, and invigorated with lively spirits, disposed to health, and qualified for a long endurance; subservient to a soul endued with divers senses, faculties, and powers, apt to inquire after, pursue, and perceive various delights and contents.

Or when we contemplate the wonderful works of nature, and walking about at our leisure, gaze upon this ample theatre of the world, considering the stately beauty

Foreign News.

The steamship *Cambria* arrived at this port on Saturday last, bringing Liverpool dates to the 27th.

Ireland.—The news presents the same melancholy recital of outrages, with no cheering prospect to relieve the dark picture. Numbers of the poorer and middling classes are daily leaving the country for the shores of America. The meetings of the new repeal association continue, and the rents have slightly increased.

A belief generally prevails that instructions have been forwarded to General Aupick at Constantinople, to act in conjunction with Great Britain, however decided the attitude assumed by that power may be, and to be prepared, in case Turkey should yield to the claims of Russia, to demand his passports. General de Lamoriciere has written from St. Petersburg to say that the Czar is disposed to push matters to extremities.

Spain.—The Madrid papers of the 19th announce the dismissal of Narvaez, a letter of the 21st his recall, and a telegraphic despatch received at Paris a second dismissal. A still later telegraphic despatch, received in Paris from Madrid, announces the reformation of the Narvaeze, cabinet, and the arrest of certain parties, through whose instrumentality the ministry was broken up, including most, if not all, the persons named as their successors. The king's confessor, Padre Falgencio, is a close prisoner. These changes show there must be a desperate game playing, which in the end will eventuate in the retirement of either the queen-mother's party or Narvaez from Spain.

Italy.—The "Statuto" of Florence, states from Portici, Oct. 15, that it is still supposed the Pope will soon return to Rome, and that Monseignor Seville is to be dismissed on account of the numerous complaints against him, especially on the ground of peculation.

The violence of the government of Naples was on the increase. The letters lately received are full of accounts of arrests and arbitrary proceedings resulting from revolutionary proceedings in May and September, 1848, and at a subsequent date. A special commission, selected from the judges of the various tribunals, has been appointed to try the hundreds, or thousands, of political offenders, by whom the prisons are now filled.

A letter from Vicenza, of the 7th, says that Venice will not become a free port again. The capital of the kingdom is henceforward to be Verona.

Germany.—The convention between Prussia and Austria in relation to the temporary administration of the affairs of Germany, has been finally ratified. The archduke John has announced his intention of resigning office so soon as the other German governments had consented to the convention. The smaller German states of course are far from being satisfied by the monopoly of the government by Prussia and Austria.

Austria and Hungary.—Arrests and executions continued in Hungary, though it is reported that on the afternoon of the 12th ult. a courier arrived at Pesth, from Vienna, with orders to stop the butcheries in that city. Paul Nyar, Perenzi, and Stutter, who were to have been executed the day following, were thereupon put into condemned cells till the emperor's pleasure would be made known. More arrests had since taken place.

It is said that Haynau has resigned his post in consequence of the emperor having ordered the executions to be stopped.

According to reports from Pesth the crown of Hungary is now in England, whither it was sent by Kossuth.

Russia and Turkey.—Although the news direct from Turkey is of a war-like character, the fleets of Turkey, England, France, and Austria, being concentrated in and about the Bosphorus, in preparation for any emergency, yet the following from Paris of the 25th, is more pacific:—

"It was reported to-day that the French ambassador at St. Petersburg, had forwarded dispatches to his government, intimating a change in the hostile determinations of Russia in its disagreement with Turkey upon the subject of the extradition. So far from forcing matters to extremities, Russia expressed itself anxious to settle the differences quietly, provided no war-like interference was threatened on the part of England."

The Turkish army in Wallachia, commanded by Omer Pacha, had been ordered back to Constantinople. At Sebastopol there was a Russian fleet of twenty-six vessels, only four hours' sail from the mouth of the Bosphorus.

Accounts from Semlin of the 11th state that Gen. Houslab arrived there on the 11th, and immediately set off for Widdin. It is asserted that he has gone to Turkey, temporarily to demand the delivery of the Magyars. Other accounts state that he was the bearer of an amnesty.

A letter from Vienna of the 21st says—"The so-anxiously-expected Russian courier arrived here yesterday, and I learn from a perfectly authentic source that this afternoon the representatives of Russia, France, and England were with the Austrian minister, presented one after the other, and that the two ambassadors last mentioned were informed that the Russian emperor would not persist in demanding the extradition of his subject, now in Turkey, providing no menacing interference took place on the part of a great European power, which is, it seems, in the emperor's opinion, but indirectly concerned in the mooted question. As Russia thus virtually relinquishes her claims, those of Austria will, of course, also fall to the ground."

Count Sturmer, it is said, has received despatches from Vienna, condemning the haste with which he

followed the example of Russia, in suspending relations with the Porte.

France and Morocco.—Advices from Tangier state that the dispute between France and Morocco was far from being settled, as was prematurely reported in the Paris papers, and that hostilities were on the eve of being commenced.

The news from the Sandwich Islands is very important. The French had seized Oahu and Honolulu. A difficulty had grown up between the French consul and the government; the latter proposed to refer the dispute to the Parisian cabinet, which was declined by M. Dillon, the French consul, and the French admiral. The French then proceeded to forcible measures, and captured the forts and seized an Hawaiian vessel. The American commissioner protested against the occupation.

THE ADVENT HERALD.

BOSTON, NOVEMBER 17, 1849.

BOOKS FOR SUNDAY SCHOOL LIBRARIES.—Every Sunday School needs a library of choice books. Our minds cannot be idle. We are continually receiving impressions of good, or evil, and should therefore be constantly occupied with the good. We have been frequently applied to for books for Sunday School libraries; and many parents would like to procure approved ones for the instruction and reading of their children, who have no access to libraries. We have therefore examined the various books published at the different Sunday School depositories in Boston, and selected a list of such as we can recommend with the most confidence for the above objects.

We have sought for those which should commend themselves to the hearts of children, and also be works of excellence,—those which should inspire an increased love for the Bible, accord with Bible truth, inculcate Bible religion, exemplify Bible morality, and illustrate Bible history; also those which acquaint us with the virtues of the Christian martyrs, which deal in sober realities, and lead the young in wisdom's ways, which are pleasantness, and whose paths are peace. We can, therefore, select and recommend for those who wish.

NOTE.—Bro. Himes may have to visit Low Hampton before he goes to Maine on his contemplated tour. Due notice will be given in the *Herald* of his visit East. In the mean time, he will be glad to hear from any who may wish his labors in the vicinity of the Kennebec.

SUNDAY SCHOOL LIBRARY.—It will be seen by the advertisement in another column, that we have selected from the juvenile publications of the various societies, a valuable library for Advent Sunday Schools. We shall keep them on hand, and will furnish them at the *societies' prices*, to all that want them. We can furnish any of the books that may be selected on the advertised list from *one dozen to the entire list*. All our schools can now furnish themselves with libraries suited to their wants.

We received on Wednesday a number of appointments, too late for insertion this week. In order to have such notices appear the week they are sent, they must be received at the office on Tuesday, at the latest.

"The Christian Parlor Magazine," for November, (GEORGE PRATT, 116 Nassau Street, N. York,) is a neat and interesting number.

Path-Finder and Railway Guide for November is received. It compares well with previous numbers.

On the 1st eight persons were confined in the St. Louis jail on the charge of murder:—Jas. Cassidy, for killing Samuel Hefferman, on Almond street; George Lambert and his wife, for killing Michael Donovan; George W. Lansdown, for killing Capt. Howard; two Indians, for killing Mr. Colburn, a Santa Fe trader, on the plains; Gonzalve and Raynard Montesquion, for the late murder at the City Hotel.

Hertz Ben Pinchas, a writer in the Jewish Chronicle, predicts that in less than a century the Presidents of France and America will both be Jews.

In Emily township, Canada, George Green, aged 11 years, murdered Margaret O'Connor, about five years old, with a hoe, and buried her very cunningly at the foot of a tree; he pretended that a bear had carried her off, but was suspected, and the body found. The two children were orphans, living in the family of Mr. Rowan, and were sent into the field to dig potatoes. The little monster confessed the deed.

The Protestant Churchman says Rev. Dr. Forbes, of St. Luke's Episcopal church, New York, has joined the Roman Catholic church.

Oct. 23 cholera was raging among a party of 250 Kickapoo Indians in the Witchitaw mountains, and from four to six were dying a day.

G. J. F. Fehrman, arrested for stealing \$2,400 from the mail at Troy, Ohio, has been convicted, and sentenced to the penitentiary for ten years.

OFFICE FINANCES.—Our friends are aware of the late heavy outlay in the publication of the *Testament*, *Harp*, and other works; and while we feel very grateful for the liberal support of patrons, and friends generally, we are obliged to say, that we are at this time indebted for paper, printing, and binding—upwards of \$2000. This must be paid soon, and we depend on the sales and receipts of the books to meet our payments. We doubt not all will consider this.

the sale of their receipts? who can pay, also relieve us of the trouble of remitting them to us, will save us remitting the sum of their indebtedness. Will you do this, we will send this in short time to those not previously done, the volume: but have not yet heard from one half of our subscribers. **MIDDLE OF THE VOLUME.**—We have reached the middle of

NEW SUBSCRIBERS.—As an encouragement to new subscribers we will credit them for \$1 in advance, from the time they subscribe to the end of next volume, that is, where we have no postage to pay on the letters received, or the papers to be sent.

LIBRARY FOR SUNDAY SCHOOLS.

AMERICAN TRACT SOCIETY, 28 CORNAIL.

	pp.	pr.
* Gallaudet's Scripture Biography—1 Adam to Jacob	200	25
" " " " 210	20	25
" " " " 214	20	25
" " " " 268	20	25
" " " " 287	20	25
" " " " 198	20	25
" " " " 293	20	25
Joseph	108	15
Jonah	156	20
" " " " 154	20	25
" " " " 408	20	25
Keight's Evidences of Prophecy	144	15
Nathan W. Dickerman	140	15
Widow's Son, &c.	108	15
Abbott's Child at Home	30	15
Natural Theology for Youth	25	15

AMERICAN SUNDAY SCHOOL UNION—H. HOYT, 9 CORNILL.

	pp.	pr.
* Biblical Geography	382	50
* History of the Huguenots	300	42
London Child's Companion—1846	194	27
" 1847	192	27
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Letters on Ecclesiastical History—vol. 1	230	34
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Good Son	68	14
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Bedfellow Boy	35	9
Search after Happiness	36	9
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Life of our Saviour—v. 1	The Snowball	6	14
" " " " 2	Spotless Lamb	6	14
Lives of the Apostles	Perhaps Not	6	14
Life of St. Paul	Beware of Meddling	6	14
Death of Jerusalem	William and his Heart	6	14
Trials of the Witnesses	Morning, Noon, and Night	6	14
Scripture Natural History—vol. 1	My Cousin Hester	6	14
" " " " 2	The Bamboo	6	14
Travels in South-western Asia	Learn to Obey	6	14
Memoir of Hannah More	Lydia Stories—Creation to Jacob	12	1-2
Memoir of Jane Taylor	" " " " 1	12	1-2
Life of John Howard	Joseph and his Times	12	1-2
Life of John Wesley	Moses and his People	12	1-2
Apostolic Fathers	Moses to Samuel	12	1-2
Life of St. Peter	Saul and Daniel	12	1-2
Life of John Fletcher	" " " " 1	12	1-2
Robert Raskins	Wonderful Machine	6	14
Gloomy Tongue	Infant Christian	6	14
" " " " 2	Marion	6	14
Children's Trials	Penitent Boy	6	14
Dairymen's Daughter	Red Berries	6	14
Napoleon Bonaparte	Bow in the Cloud	6	14
Life of Absalom	" " " " 1	12	1-2
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MASSACHUSETTS S. S. DEPOSITORY, 13 CORNILL.

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Italian Boy	14	14	8
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Little Miss Why-Why	8	8	8
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BAPTIST S. S. DEPOSITORY, 79 CORNILL.

Sailor Boy	28	10	Jane Taylor's Bible

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ADVENT



HERALD

Luke 9: 38-39.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, NOVEMBER 24, 1849.

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Christ by the Well of Sychar.

"My meat is to do the will of him that sent me."

Upon the well by Sychar's gate,
At burning noon the Saviour sat,
A thirsty and hungry from the way,
His feet had trod since early day.
The twelve had gone in search for food,
And left him in his solitude.

They come—and spread before him there,
With faithful haste, the pilgrim fare,
And gently bid him, "Master, eat!"
But God had sent him better meat,
And there is on his lovely brow
Nor weariness nor faintness now.

For while they sought the market-place
His words had won a soul to grace,
And when he set that sinner free
From bonds of guilt and infamy,
His heart grew strong with joy divine,
More than the strength of bread and wine.

So, Christian, when the strength grows faint,
Amid the toils that throng the saint,
Ask God that thou mayst peace impart
Unto some other human heart;
And thou thy Master's joy shall share,
E'en while his cross thy shoulders bear.

Rev. G. W. Bethune.

Chardon Street Lectures. No. 19.

BY J. P. WEETHEE.

THE APOCALYPSE.

"After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. And I saw in the right hand of him that sat on the throne a book written within, and on the back side sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me,

Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."—Chaps. 4, 5.

Symbols explained and terms.—John, while in the Spirit, and gazing upon the lofty archway of the heavens, sees a *door* thrown open in the blue vault. It discloses to his mental eye the true sanctuary—the dwelling place of the Most High. A trumpet voice, with its fascinating, silvery tones, solicits him to enter, that he may learn the future destinies of the afflicted church of the Anointed. In vision he ascends, and in a moment he breathes the celestial atmosphere. In the presence of the Deity, associated with the myriads of angels dwelling in light, he is prepared to commence his record of the *FUTURE*. He sees the relative positions of the heavenly agents who are officiating in the work of redemption; views the Saviour acting as the Royal High Priest upon the throne of his Father, and his retinue of royal priests. The Anointed has thus been occupied since the day of his ascension. For the edification and consolation of the saints, John is permitted to see and record his vision of the celestial agents.

Symbol objects.—A *throne* appears, a symbol of the dignity of its occupant; the *bow* of mercy, denoted by the green of the emerald, half encircling it. The throne is placed amid cloud and dark tempest, from which issue "lightnings, and thunderings, and voices." The *pavement* on which the throne was erected, was a *glassy sea*. This was a pavement of sapphire, melting away "into the clear and proper blue." This pavement represented the blue vault of the heavens, from which arose the cloud-enveloped throne and the person of Jehovah: hence it is said, "Thou hast set thy glory above the heavens."

The Seven Lamps.—These are not the *lamp-stands* of Rev. 1:12, 20, which are denoted by the Greek word, "*λυχνίας*"—*luchnias*, but "*λυκπτεῖς*," *lampades*, the same as "*λυχνία*," *luchnoi*, signifying the lights. The lights are said to be "the seven Spirits of God." These are understood to be the Holy Spirit, as is shown in Rev. 1:4.—"John to the seven churches which are in Asia: Grace to you

and peace, from him who is, and who was, and who is to come; (the Father,) and from the *seven Spirits* who are *before* the throne; and from Jesus Christ." These seven lamps represent the Holy Spirit, whose office is to illuminate. The *symbol book*, or roll, in the right hand of him who sits on the throne, represents the series of Divine providence. The twenty-four *thrones* denote the official dignity of those who officiate, as the elders and their associates—the living creatures.

2. Symbol Agents.—These are, the Father, the Son, and the Holy Spirit, the four living creatures, and the four and twenty elders, and the multitudes around the throne, each of which will come under notice. 1. *The Father.* One occupied the throne, in appearance "like jasper and a sardine stone." All the visions of the Deity represent him encircled with clouds. "In the morning watch, the Lord looked to the host of the Egyptians through the pillar of fire, and of the cloud."—Ex. 14:24. In the wilderness, "the glory of the Lord appeared in the cloud."—Ex. 16:10. At Sinai, "the cloud covered it, (the mount) six days: and the seventh day he called to Moses from the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel."—Ex. 24:16, 17. A similar cloud attended his presence in the tabernacle: "I will appear in the cloud upon the mercy seat."—Lev. 16:2. Also in Solomon's temple, "The house was filled with a cloud, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."—2 Chron. 5:13, 14. In the Psalms he is described in a similar manner: "He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and flew; yes, he flew upon the wings of the wind. He made darkness his secret place; his pavilion around him were dark waters and thick clouds of the skies. At the brightness before him his thick clouds passed, *hail-stones*, and coals of fire."—Ps. 18:9, 12. In the vision of Isaiah 6:14: "I saw the Lord sitting upon a throne high and elevated, and his train filled the temple; above it stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Likewise in Ezek. 1:4: "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and from the midst of it as the color of amber, from the midst of the fire." In the vision of the cherubim, Eze. 10:3, it is said that "the cloud filled the inner court." The visions of the Deity as presented to Isaiah and Ezekiel, are similar to the one seen by John. His bright appearance denotes his purity, and also, that he will consume the unholiness: "Our God is a consuming fire."

2. The Holy Spirit.—Its office is denoted by its name, *seven lamps*. As the seven churches are represented by *lamp-stands*, having no power to produce either oil or light, only as they are fed from a foreign source, so it is here fitting that the illuminating power should be represented by the Holy Spirit. The Holy Spirit is, to the church, what the oil and lights are to the lamp-stand. The agency of the Spirit during the gospel dispensation, is here brought to view. It is the only divine illuminator of the church.

3. The Son.—The Saviour fills an important agency in the vision. He occupies the place of the *Royal High Priest*, and of a repre-

lator. In the first chapter it is said, "The Revelation of Jesus Christ which God gave to him." Here that revelation is received from the Father, and is contained in the "*little book*." The dignity of the Saviour appears in that he alone was found, among the heavenly hosts, *worthy* to take the book, and to "loose the seven seals." The names by which he is here designated are, "the Lion of the tribe of Judah," "the Root of David," "a *Lamb* as it had been slain, having seven *horns* and seven *eyes*." The word *Lamb* is here one of the proper names of Christ. He appears before the throne, not in the form of a seven-horned and seven-eyed animal, but in his human form, as the Saviour, the Lamb of God, as the one who gave himself as the anti-typical Lamb. This will appear plain from the terms applied to him in the same chapter. He that is called the Lamb has hands, (Rev. 5:7), as one who was slain, and through whose blood came redemption. The Saviour does not appear in the vision under the symbol of an animal, but is called such from his office. The seven horns denote Almighty power, and his eyes, his omniscience. He is thus brought to view as a priest.

In the vision John has a view of the Father sitting as the supreme arbiter on his throne during the Christian dispensation; the Holy Spirit, as illuminating the church, being sent forth from the throne of the Deity; and the Son, officiating as the great atoning High Priest.

4. The four and twenty Elders.—Who are they? Who do they represent? Their number will give us some clue to the class which they denote. The Aaronic priesthood was divided into twenty-four courses. Among the sons of Eleazar, there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers. Thus were they divided by lot, one sort with another; for the *governors* of the *sanctuary*, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. 1 Chronicles 24: 4, 5, 19—"These were the orderings of them in their service to come into the house of the Lord, according to their manner under Aaron, their father, as the Lord God of Israel had commanded him." Thus we see that the Aaronic priesthood was divided into four and twenty courses, and this order existed after the Babylonian captivity, and even to the days of our Saviour, as we learn from Luke 1:8—"And it came to pass, that, while he (Zechariah), executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord." These persons were the fathers, or elders of the courses, and officiated as chief priests under the direction of the High Priest. Such were the arrangements of the Aaronic priesthood during the existence of that order. At the sacrifice of our Saviour, the Aaronic priesthood was terminated. Our great High Priest by the sacrifice of himself as the anti-typical Lamb, instituted a new priesthood. At his ascension he entered into the most holy, into heaven itself, there to officiate as the Royal High Priest, until he "shall return without a sin offering unto salvation." Those who are associated with him in the true sanctuary, as priests, may be regarded as a royal priesthood, to be perpetuated until the second advent. As the elders and four living creatures are of the same order of beings, both representing those who are redeemed from among men, but differing only in their stations, and in official distinctions, we shall find the elders and living creatures in the same class of redeemed. Before we hunt for

said class, we shall endeavor to determine the nature of those who are in the common version very improperly denominated *Beasts*.

5. *Living creatures*.—What is their nature? From Eze. 1:10 we learn that they are *cherubim*. Let the hearer turn to the vision of Ezekiel, and compare those living creatures with those of the Apocalypse. Ezekiel is a captive in a position to the remnant nation which returned from Babylon, similar to that of John in regard to that remnant nation which shall be established under Christ. Ezekiel under the Aaronic priesthood. John under that new order established by the Saviour. With these facts in mind, compare item by item, Eze.—“The heavens were opened.” John—“A door was opened in heaven.” Eze.—“Behold, a great whirlwind, a great cloud, and fire infolding itself,” and of lightnings. John sees the lightnings flash round the throne. Both speak of the amber bow; of a firmament of crystal; of a voice; of a sapphire throne; of a personage upon the throne representing the glories of Jehovah. Both describe the four living creatures, which agree in so many particulars, that they are evidently the same class of beings, performing the same offices in the Divine presence. Ezekiel calls these living creatures “*Cherubim*.” In Eze. 10:20.—“This the living creature that I saw under the God of Israel, by the river Kebur; and I knew that they were the *cherubim*.”

The living creatures of the Apocalypse are therefore in their nature *cherubim*.

Who are the *cherubim*?—They are introduced to our notice, first, as the guards of paradise: “He placed at the east of the garden of Eden *cherubim*, and a flaming sword, which turned every way, to keep the way of the tree of life.”—Gen. 3:24. These are explained to be angels. Ps. 104:4—“Who maketh his angels spirits; his ministers a flaming fire.” See the same quoted in Heb. 1:7. These are the chief ministers of state, waiting round the throne, and flying swiftly at the command of Jehovah. These living creatures are of an angelic nature. But they must be *men* exalted to that nature, for, in their ascriptions of praise, they say, “Thou art worthy to take the book, and to open the seals of it; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and language, and people, and nation.”—Rev. 5:9. They must have undergone *some change*, which elevated them to the angelic nature. What change introduces man into that state where they partake of the nature of angels? The first resurrection introduces man into that state. In proof, we refer to the language of our Saviour. “They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are *equal* to the angels; and are the children of the resurrection.”—Luke 20:35, 36.

The twenty-four elders are the same in nature with the four living creatures, both being the representatives of redeemed men. The living creatures are *cherubims*, which are angels in nature, but from the human race. But as the human race do not attain to the nature of angels until after the resurrection, these four and twenty elders and four living creatures are the symbols of a body of saints who have been born from the grave, and are therefore children of the resurrection.

Has a body of saints been born from the grave? At the crucifixion of Christ, “the veil of the temple was rent in two, from the top to the bottom; and the earth shook, and the rocks rent; and the graves were opened, and many bodies of saints who slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared to many.”—Mat. 27:51-53. These bodies did not again enter the graves, for, as they are the first who came up after the order of the final resurrection, if they died again, they would be subjects of the second death. That they ascended with the Saviour, would appear from Eph. 4:8—“When he ascended on high he led captivity captive, and gave gifts to men,” or as it is sometimes rendered, he led a multitude of captives.

That they did not again die, but went with the Saviour into the true sanctuary, will appear from the nature of the *wave offering*.

The *first fruits*.—The law is recorded in Ex. 23:19—“The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God.” “And ye shall count to you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete. Ye shall bring out of your habitations two wave-loaves of two

tenth-parts; they shall be of fine flour, they shall be baked with leaven, *they are the first-fruits to the Lord*.”—Lev. 23:15, 17. The ceremony among the Jews was performed as follows: On the first day of the passover feast, the Sanhedrim sent out a number with sickles into the fields, after dark, with a basket. They cut some of the ripe barley, and brought it in great pomp to the court of God’s house. They parched it (Lev. 2:14-16), ground it, and sifted it thirteen times. They then took an omer, or tenth part of an ephah, and brought it to the priest, who took out a handful and put it upon the altar, with oil and frankincense. The rest he kept for his own use. They were not allowed to use the harvest until this was waved. The priest put his hand under the basket and waved it. Deut. 26:2-8. Christ, in his resurrection, fulfilled this type. The whole sheaf was the first fruits; only a part was laid on the altar, while the other part of the first fruits was for the use of the priest. Christ and those that came out of their graves after his resurrection, constituted the first fruits.

The Saviour, laid upon the altar, answers to the handful of flour laid on the altar. Those that arose answer to the remainder. This idea appears in I Cor. 15:20—“But now is Christ raised from the dead, and become the first-fruits of them that slept,” denoting that the company once asleep is now awake. A body of saints arose after Christ came out of the tomb, who answer to the remainder of the first-fruits, that they did not die, but ascended with him. We understand that body of saints to be for the special use of Christ, while he officiates in the true sanctuary as *high priest*. They would, therefore, be officiating chief priests, assisting the high priest in his ministrations. Have we reason to believe that the elders and living creatures are the representatives of that body? 1. The time of their redemption would agree, they arise between the crucifixion of Christ: and their reign on the earth—“Thou wast slain, and we shall reign on the earth.” 2. They are executing the same offices. They are exalted to a royal priesthood—“And hast made us to our God kings and priests.” They had also harps, and golden vials full of odors, which are the prayers of saints. They are therefore officiating as priests. The same office is performed by one of this order in Rev. 8:3,4. That those who assisted in the revelations, and who appeared as angels, were of the redeemed saints, will appear in two instances. John says, “I fell at his feet to worship him; and he said to me, See thou do it not; I am thy *fellow servant*, and of thy brethren the prophets, and of them who keep the sayings of this book: worship God.” Rev. 2:28, 9. Persons redeemed by the blood of Christ, are represented as angels in the Apocalypse, and assist in the revelations and in officiations of the sanctuary. Have we not reason to conclude that that body of saints who arose at the resurrection of Christ is identical with those who are here represented under the symbols of elders and living creatures? The whole view stands thus: Christ “died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” In his resurrection, he filled the type of the wave-offering; that after his resurrection a body of saints arose. These with himself were the first-fruits. He then ascended with this company, entered the true sanctuary, and began to officiate as the high priest. Those who went with him were to officiate with him in the ministrations of the true sanctuary. In that position, when they had been thus occupied nearly sixty years, John is permitted to have a view of the sanctuary, and to witness those who were occupied in its ministrations during the priesthood of our Saviour; the throne with its accompaniments, the Father, amid storm, yet with the bow of mercy; the Holy Spirit, with its illuminating power; and the Son as the *slain lamb*; the elders and the living creatures discharging their priestly duties.

In this position, while John is contemplating the ministrations of the true sanctuary, the book is taken by the Son—the book of God’s purposes, sealed with seven seals. With what strong emotions does his bosom heave when the seals are about to be opened. John is about to witness the destinies of the church under the priesthood of Christ, and its triumph under his regal authority. Before these seals are opened he is permitted to hear the songs of

praise offered to the Saviour by the heavenly choir, “Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and honor, and glory, and blessing.”

A word to you, my hearer, while this company of the royal priesthood have their golden vials full of odors, which are the prayers of saints, and are presenting them in the holy sanctuary: have you an interest in that holy employment? Are your prayers thus ascending? Have you sent your devotions in humble breathings to the Divine throne? Can you join in part in that celestial lay, “Worthy is the Lamb?” Without an interest there, you will soon cease to have the benefits of the atoning High Priest.”

Dr. Cox’s Discourse.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”—Dan. 7:27.

How great the value of such a prediction, such a declaration from the throne of God! It is ancient too, having been on record for more than twenty-four centuries. Daniel wrote it in the first year of Belshazzar king of Babylon; (555,) after he had passed the ordinary maximum of life, and had lived more than half a century a captive in that imperial heathen court. From the first deportation (606) under Nebuchadnezzar, the captivity of Judah had lasted more than fifty years; and from the third and last deportation about thirty-three (588). It was to continue yet nineteen years, as prophecy had fixed it to the decree of Cyrus, (536,) for their restoration, and as history has since confirmed it, with indisputable precision and verity. It was yet more than five and a half centuries to the birth of Messiah, and the prospect of the captives seemed clouded and dark. It was then that it pleased God to comfort them by means of this rich and rare disclosure to Daniel. It was made to him in a dream and visions of his head on his bed. Then he wrote the dream and told the sum of the matters.

It is indeed a wonderful and pregnant oracle. Its vista is of ages, extending from the epoch then present to the second coming of the Son of God; that is to the end of the world and the terminus of time. It contains the history of the world and of the church in miniature, in brief and comprehensive outline. It thus illustrates and establishes the divinity of our faith, and stands, with other and parallel columns, colossal and impregnable, its plinth reposing on the rock of ages.

Its general connection with the missionary enterprise, however, is our reason for treating it on the present occasion. It ascertains our eventual success. In its calm and just interpretation, it cannot be true and that enterprise prove a failure. It thus subministers to our poor efforts a needful and incomparable encouragement. I state this doctrine thus:

The whole world, civilized and populated, shall yet be Christianized. God having eternally purposed the glorious consummation, and revealed its truth to his genuine worshippers, nay, to all mankind, for the obedience of faith.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” [Note 1.]

Let us consider some of the instruction derivable from this passage, in five related aspects; namely,

Its scope and import;

Its necessary truth;

Its relation to faith;

Its connection with human agency subordinate; and

Its power to encourage and sustain us by faith; us and especially our laborious and self-denying brethren in the missionary field, while we together prosecute the work, endeavoring the propagation of Christianity and its universal jurisdiction in the world.

I. We ponder the *Scope and Import* of our text.

The whole vision of Daniel here, as all interpreters agree is identical in substance, though not at all in form, with that miraculously vouchsafed to Nebuchadnezzar, in the second year of his reign; that is, about forty-eight years previously, and then interpreted to the youthful emperor, with such renown, by the youthful prophet of Judah. It respects in succession the four great empires of history; now known as four by all writers, and attested as

four by all monuments; yet then and there, on the two occasions named, first anticipated, distinguished, and foretold, as four with admirable exactitude and truth, in a way which nothing but the inspiration of the Holy Ghost could authorize and reveal; namely,

The Assyrio-Chaldaic or Babylonian;

The Medo-Persian;

The Macedonian or Grecian;

The Occidental or Roman;

These visions all occurred under the first of these; the other empires, being all in the future, unknown to all beings but God, and his people as he was pleased to make the truth known to them. That first empire ceased with the life of Belshazzar, (538,) after enduring two hundred and nine years; and in a way not more unique and marvellous, than its very circumstances were described, and its hero named, by Isaiah, (44:24-28; 45:1-6,) nearly two hundred years before (712).

The Medo-Persian lasted about as long as its predecessor, wanting two years, and was terminated by the sweeping victories of Alexander, called the Great; but described personally in Scripture in a way to excite pity, rather than envy at his greatness. The empire he founded was soon without its head; and his four generals, as prophecy had numbered and described them, after slaying their common rival Antigonus at the battle of Ipsus, (303) otherwise there had remained five, quartered the world among themselves; established four co-ordinate but independent regalities, and became kings; each of the four becoming the head and founder of a distinct but related dynasty; as in common the successors of Alexander, his countrymen and co-patriots in arms and conquests, speaking and spreading every where the Greek language and literature; effecting important and preliminary revolutions in all the world; preparing the way for the missionary spread of the gospel in the first century; making the nations homogeneous more; and withal, on the whole—I say it with hesitation—improving them. This third empire we date from the battle of Arbela (or Gaugamela, Oct. 2, 331,) to that of Actium (Sep. 2, 31,) or Nicopolis, lasting just three hundred years and terminating thirty-one years previously to the birth of Christ, according to the vulgar era. (More correctly twenty seven to the birth of Christ.) All this outline, only far more minute and particular and identifying, was previously written in the book of Daniel here and outward, in a way most interesting, and rationally useful and edifying, to the faith of the thoughtful and enlightened Christian.

The battle of Actium made Augustus the sole master of the world, introduced the imperial sway of the Roman Cæsars, which has lasted through all changes and prodigies now these eighteen hundred and eighty years, accomplished this very month; (Sept. 2, 31-1849-1880,) and is now in its senility, decrepitude, and almost dissolution. Taken together these empires have lasted nearly twenty-six hundred years (747-1849-2596)—a roll of ages how portentous, how charged with the vices and the sins of men yet more with the mercies and the benefactions of God. Rightly to read history is to read prophecy; and wisely to compare them is a noble work for the best and strongest minds, a work pre-eminently of profit, pleasure, and piety.

The two visions, to Nebuchadnezzar and to Daniel, were much unlike in their images and forms, however related, or the same, in their subject matter; and I incline to follow Grotius, Lowth, Newton, and others, in the ingenious reasons assigned for it by the first of these; as founded in the idea of adaptation, respectively, to two very different minds; the one, a proud but certainly a highly capacious and intelligent pagan; the other, a spiritual worshipper of the true God, a man of holy character and mature piety. To the one, suiting his imagination of grandeur, it was a superb, colossal image, metallic and imperial, with a head of burnished gold, and after parts successive and distinct, of silver, of brass, and of iron, legs and feet terminal in rusty threads of iron mingled with clay. To the other, from the raging and stormy ocean, the four winds of heaven striving on it, came there four great beasts, carnivorous and ferocious; the first, like a lion, and had eagle’s wings; the second, like to a bear; the third, like a leopard which had upon the back of it four wings of a fowl, the beast had also four heads and dominion was given to it.

The fourth beast was a megarium of awe and wonder, a nondescript, anonymous, yet dreadful and terrible, and strong exceedingly, and it had great iron teeth. It devoured and

broke in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts that went before it; and it had ten horns.

This was plainly the empire of Rome, in her foreign conquests, in her imperial state, in her subsequent extension, partition, decay, dismemberment, and destined ruin. As a monster beast unique and tremendous, I seem to behold it portrayed in stately horror, and realize with Daniel the lurid magnificence of the scene. There is the mightier land Leviathan, filling the field of vision and darkening all heaven to the sight. Like a vast mountain range; as if the Apennines, the Alps, and the Pyrenees, were piled together: his huge proportions stretch from the waters of the Caspian and the sources of the Tigris, to the Bay of Biscay and the British Islands, his head and his horns protruded westward, and his orb of empire thither tending, and his characteristics mainly developed there.

In the great morass of nations and of ages, there is found a causeway or path of civilization, learning, and the arts, strictly described and palpable; where prophecy, anticipating all its course, delights to journey and reside; where the light of revelation shines; where churches are numerous, and the true God is worshipped—or with manifold impiety denied. We find that pathway in the centre of the old Roman empire. We see it progressive towards the west, where the *ten horns* of the beast are none other than the kingdoms of Modern Europe and their dependencies. But why the decimal number to distinguish them, why are they just ten? *

To answer this question in this age is surely to provoke controversy. Are you a literalist or a spiritualist? Do you believe in the pre-millennial advent or only in the post-millennial? in the personal reign of the Redeemer visible and nominal, at Jerusalem? in the geographic restoration of all the millions of Judah and Israel? I answer—with all these hard questions we are under no very pressing necessity just now of embarrassing our investigations, or of pledging to any partial theory or doting or plausible error. Interpretation is properly a science. In theology especially it hath dominion. It is one of the grandest and richest and rarest of the sciences; and one that claims affinity, in things sacred, with common sense, with the symmetry of revealed truth, with sanctified learning, with thought mature, and with piety genuine, prayerful, and ripe. It especially rejoices in large and sober and comprehensive views, according to the analogy of faith, and the *truth and soberness* of known principles. In this discourse, however, we can only give results, and these in brief outline and generality evinced.

The ten horns, like the seventy years captivity, I construe as a number medial or symbolical. It denotes the average or general quantity alone. No other solution seems tenable. History shows us that after the fifth century, the provinces of the western or Roman empire proper became of necessity abandoned by the drooping metropolis. Of course, they emerged organized states, as well as independent territories. They were fewer than ten at one time, more at another. The literalizers have failed here, as well as in other places. Their contradictions to history, to each other, and to themselves, are marked and amusing and instructive. [Note. 2.] Their scheme seems impracticable, unwise, false. Its fruits condemn it too, from the fanatical Muggleton to the incorrigible Miller, with their injured votaries and outraged victims. Some of them indeed are wiser and better men; but here we view them as lame, weak, doting, vulnerable, wrong. And remarkable it is that the disciples, I might say the dupes, of all this way, are distinguished generally for their aversion or hostility to missions. Some have ventured to utter the prediction that no more are to be converted, till after the temporal-personal reign of Christ on earth is commenced. Vain and presumptuous folly! It is even madness. We have lived to see it, by living demonstrations, false; its doctors and its proselytes contradicted and confounded. But—enough. [Note. 3.]

(To be continued.)

* The toes of the image first suggested it here, as the fingers to the first that commenced the first elements of arithmetic.

Note 1.—Whether this text teaches a spiritual or a literal reign, depends on the evidence to be presented. How an "EVERLASTING KINGDOM" can be a millennium of only one thousand years, does not yet appear; nor is it shown how the world can end after the termination of an endless state!!!

Note 2.—We wish to say more on this point than

could be compressed into the compass of a note. See article on the succeeding page.

Note 3.—Dr. Cox appends a note respecting "the incorrigible MILLER," which we gave and commented on in our last. The fanatical Muggleton was such an incorrigible spiritualizer—denying the existence of any personal devil,—that we turn him over to Dr. Cox. The view taken by literalists of missions, was sufficiently explained in connection with the first report of the Doctor's discourse published in the Herald.

Rev. Mr. Noel—Interesting Incident.

President Mahan, of Oberlin, on his recent journey to the Paris Peace Convention, whilst sojourning in London, had a personal interview with this celebrated man at his own house. In one of his letters in the Oberlin Evangelist, he relates the circumstances of the interview. That portion of his letter is here inserted. It will be read with great interest. It is dated London, August 17, 1849. Who will not rejoice that the name and position and influence of Mr. Noel, will be found in opposition to the close communion principle in the Baptist denomination? We think it would prove a blessing for him to visit this country, by and by. Hope he will.—*Western Recorder.*

"Since my sojourn in this city, I have obtained what I most earnestly desired, a personal interview with the Hon. and Rev. Baptist W. Noel, whose recent secession from the Church of England, together with his book published in connection with that event, has excited so much interest in England and America. I accompanied Dr. Burns to his (Mr. Noel's) residence, a few miles out of the city, on Friday, the 11th inst. The previous evening he had received the ordinance of baptism by immersion in one of the Baptist chapels in this city. We called early in the evening in order to be sure of finding him at home. We accordingly had the privilege of uniting with him in his family devotions. He invited me to conduct the service. For obvious reasons, however, I requested him to perform the duty. No stranger could utter the sentiments proper to a husband and a father in the circumstances in which Mr. Noel then was. It was the first time he had met his family and household around the domestic altar, after sealing with the ordinance of baptism in the only form now deemed by him truly Scriptural, his new position before the world, as a Christian, and as a Christian minister. The scene was truly a solemn and impressive one. The portion of Scripture then read was a portion of Matt. 17, containing an account of Christ's transfiguration on the Mount. After commenting on the evidence there presented of the real glory and divine majesty of Christ, together with the truth of his divine mission, he observed that the visible appearance of Moses and Elias there demonstrated the doctrine of immortality, not merely as a theory, but as a fact. The great question with us should be, not what our position among men, fellow mortals like ourselves, would be, but what shall it be in that untried and changeless state into which we are all, ere long, to enter? To prepare for that state is the grand mission of life. The prayer which followed was in harmony with the truths thus presented, and the circumstances of the husband and father at the time. The family of Mr. Noel, it should be remembered, belong to the nobility of England. His eight children of course were candidates for intermarriage with that nobility. But a few weeks previous, few families stood higher among the highest than his. His brother is a peer of the realm, himself a chaplain of the Queen, and, at the same time, one of the most popular and influential ministers of the Established Church. Into what a deep eclipse have the mere worldly prospects of that family been thrown by the act of secession and baptism of the father—an act by which he has descended from the high position which he formerly occupied, to an association with one of the 'least among the tribes of Israel.' How important then for the father to turn their attention from the veil which thus obscured their visions of earthly glory, to behold brighter images of immortality.

"After a short season spent in the service of the Evangelical Alliance, Mr. Noel is to commence preaching in a large chapel secured for him in this city. His church is to be constituted on the most Christian principles: whilst the minister occupying the pulpit is to be Baptist, the church, with all its offices, privileges, and immunities, is to be equally open for all who give evidence that they are born of God. No other test of membership or standing is to

be required. The church of Brother Burns is constituted upon the same principles.

"I asked Mr. Noel how he felt in his new position. 'I feel,' he replied, 'like a bird out of its cage.' I remarked that his position as a Baptist would diminish the interest which sectarians in America, and elsewhere, now felt for him. 'Of that,' he replied, 'I am fully aware. My aim is not popularity, but truth.' It is well worth crossing the ocean to see such a man, and to witness the scene which we witnessed in his house."

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

We are desirous of doing the utmost justice to our author's vein of argument, as we can well afford to give its sharpest prominence to every position which he sees fit to assume.—He evidently regards the principles of interpretation, on which the decision is to rest, as involving a question of life or death to the sanctity and authority of the Word as a revelation from heaven, and to avoid the charge of the least unfairness towards his premises or his conclusions, we shall submit to the reader, in his own words, the axioms and laws on which he says the investigation is to be conducted: [Note 1.]

I. "It is to be regarded as an indisputable axiom, that no passage is figurative unless it has a figure in it."

This the author regards as a self evident proposition, and yet an assent to it he thinks will be to thousands of writers a gigantic stride in the art of interpretation. We shall allow the author to magnify his "axiom" as much as he sees fit; but we trust he does not forget that in hundreds of passages the very question to be determined is whether they actually contain a figure or not. The application of his own criteria may satisfy him that no figure is to be recognized in a given passage, and yet we should be equally confident that there was. Take for instance a passage (Ezek. 36:24) embodying the very theme of Mr. L.'s present discussion, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land;" and we hold most strenuously that the language is figurative, or contains a sense beyond that of the letter, while our author would as strenuously hold the contrary. But here, as elsewhere, it is palpable that he takes it for granted that his primary definitions of the nature and functions of figures will not for a moment be called in question, whereas these are the very points that we dispute in the outset, for reasons which we shall give as we proceed.

II. "Language neither ever has, nor can have, any other meaning than that which is either literal or figurative."

This is aimed at the assertion of a spiritual sense such as was held by Origen, Theodoret, Jerome, Vitringa, Cocceius, and others, and will include that of Swedenborg. The truth of the proposition depends upon the extent which the author gives to the term "figurative." From his ordinary use of this term we presume he would not admit what we denominate the spiritual sense of a word or phrase to be a figurative sense, unless perchance he should, by special courtesy, allow it as a kind of interloping sense under the head of what he calls *hypocatastasis*. If, however, he refuses to admit altogether such a sense, the proposition is undoubtedly false, as we shall show at length in the course of the discussion. For the present we would simply propose the query to Mr. L., what epithet he would apply to the sense embodied in those *practical reflections* which are often founded upon a critical analysis of a text and which are of no rare occurrence in his own writings. Is that sense taught in the texts unfolded? If not, why are such pious lessons sought to be educated from them? If it be, is it the literal or the figurative, or some ulterior and interior sense, which may properly be termed spiritual? In Deut. 25:4, occurs the precept, "Thou shalt not muzzle the ox when he treadeth out the corn." In two passages of the epistles of Paul we find this ordinance referred to as if it had a spiritual meaning, 1 Cor. 9:8-10, "Say I these things as a man? or saith not the law the same also? for it is written in the law of Moses thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written." 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine; for the Scripture saith, thou shalt not muzzle the ox that treadeth

eth out the corn. And the laborer is worthy of his reward." The question is, has it such a meaning? Had the inditing Spirit, who dictated the law to Moses, an eye to such an application of the precept as Paul makes? If he had, do not the words convey a spiritual sense? If he had not, on what principle is the apostle's allusion to it to be explained? The intimation that "God saith it *altogether* for our sakes," is certainly strong, and would seem to imply that there is a scope in the original enactment beyond that of the letter, and which yet is not figurative on Mr. L.'s theory of figures. But we have stronger proof yet in reserve. [Note 2.]

III. "The words of a passage never have, in any one of the several places in which they are used in it, more than one meaning."

This is thus amplified and explained, "If that meaning is literal, they have in that instance no other literal, and no figurative signification. If it is figurative, they have in that place no other figurative and no literal meaning. They may be used in the same prediction in different senses, but never in the same place fill two dissimilar offices or bear a double sense." We are not unwilling to submit this to the test. "Out of Egypt have I called my son," is a quotation from Hosea, 11:1, which the Evangelist applies to our Lord, but which the prophet applies to Israel: "When Israel was a child, then I loved him, and called my son out of Egypt." Is not the word "son" here employed in more than one sense? We ask not the commentators: we submit the question to Mr. L. Another instance of a very striking character is the following: 1 Sam. 12: 12-16, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever. It might seem at first blush that this annunciation referred itself at once and entire to Solomon, for Solomon reigned in prosperity and peace after David; he built the temple at Jerusalem, and sat undisturbed on his throne to the end of his days. Not only so; it is in several cases expressly applied to Solomon, 1 Chron. 12:7-10; 28:2-7, where David himself says, "Of all my sons, the Lord hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day." Solomon also, in like manner, 1 Kings, 5:5, makes himself the subject of the prediction, "And behold I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, thy son whom I shall set upon thy throne in thy room, he shall build a house unto my name:" 8:20, "And the Lord has performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel." This reference is confirmed indeed by the Most High himself in 1 Kings 9:4, 5, "And if thou wilt walk before me as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, there shall not fail thee a man upon the throne of Israel." To all this might be added, that the threatened castigation or correction is more properly predicted of Solomon than of Christ. That the promise, therefore, in the latter does pertain in the first instance to Solomon is, we think, clear beyond question.

But, on the other hand, there are difficulties in the exclusive application of the words to Solomon too serious to be overlooked. The Lord in his promise says "When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed," &c. Now Solomon was chosen and anointed king during the life time of David, and reigned some time in Israel prior to his death. Moreover, the kingdom of Solomon was divided after his death, and so far from re-

maining permanently in his line, it came a length into the hands of Herod, a foreigner, and the house, which was equally promised to be established for ever, was destroyed by the king of Babylon. These particulars are somewhat in the way of the reference of the words to Solomon, but a far greater impediment is found in the express declarations of the Scriptures themselves. Thus, Acts 2:29-31, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ," &c. There is no passage known to which Peter refers except the one we are now considering, and which is thus construed by an inspired apostle as pointing directly to Christ. Compare Ps. 132:11; Luke 1:32, 69; Rom. 1:3; 2 Tim. 2:8. So the writer of the epistle to the Hebrews, in the most express terms refers this promise to Christ, 1:5, "For unto which of the angels said he at any time, thou art my son, this day have I begotten thee? And again, I will be to him a father, and he shall be to me a son." Compare Is. 9:6, 7; Jer. 23:5; 33:15, 16; Ps. 72:7, 8; Zech. 6:12, 13. Indeed what are so frequently spoken of as the "sure mercies of David," are to be referred to the promise of David as a primary source, and yet these very "mercies," are predicated of Christ in Acts 13:34, "And as concerning that he raised him from the dead, now no more to see corruption, he said on this wise, I will give you the sure mercies of David." Is it not evident then from this induction of parallels, that the passage before us has at the same time an unequivocal reference both to Solomon and to Christ? And what is this but a double sense? And if a double sense, what becomes of the "axiom" under consideration? It would be easy to adduce other instances in abundance showing the fallacy of the rule, but we pass on. (Note 3.)—(To be continued.)

Note 1.—In disputing the return of the carnal Jew, we hope Prof. BUSH will not flatter himself as having made any advance towards spiritualizing the Scriptures; for we assure him that our denial rests on what we conceive to be the most literal harmony of the word.

Note 2.—We confess that we see little force in this illustration in proof of a spiritual sense. Any one who will read the connection of Deut. 25:4, must admit that the command there recorded was made in reference to their actual treading out of corn; they were literally, in the threshing of their grain, to put no muzzle on their oxen. How, then, may it be said to be written "altogether for our sakes," without supposing it was designed to be understood *spiritually*? It is perfectly obvious to us. God, by so doing, shows his care for the laborious ox. He testifies that the ox, which aids in the production of our bread, is worthy of his reward. By a parity of reasoning, it follows that man who labors, is worthy of his hire. Think of this, ye who grind the laborer down to the last penny! But God not only shows his care for oxen: he shows his care for us, in inculcating principles of kindness and benevolence to the oxen under our care. The merciful man is merciful to his beast. Kindness to animals makes us kind to one another—loving one another, tender-hearted, and forgiving one another. For this cause we would give children pet kittens and dogs, and learn them to be kind to them,—not for the sake of the animals, but for their own sakes. And yet the command to be kind to the animal would not need spiritualizing to make it beneficial to the child. The Professor has here confounded the giving a spiritual meaning to a passage, and drawing from it lessons illustrative of God's goodness.

Note 3.—The first passage quoted is applied to CHRIST in the New Testament. We see no effort to demonstrate that it has been differently applied by any *inspired* commentator. Till this is done, but one meaning is proved.

In the promise to DAVID we see no departure from this law. Prof. BUSH will not contend that the son who was to sit on the throne of DAVID forever could be SOLOMON; and yet it was partly fulfilled in him. Prof. BUSH must admit that the son and seed which should continue forever, must consist in a succession of sons commencing with SOLOMON. For this we contend; but the final reigning Prince is CHRIST. This view of it makes it accord with Mr. LORD's rule, and harmonizes all the scriptures quoted. No double sense is required to include the whole line of DAVID's successors.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, NOVEMBER 24, 1849.

Dr. Cox's Sermon.

[PUBLISHED UNDER THE SUPERVISION OF THE AUTHOR.]

This somewhat celebrated discourse of Dr. Cox, delivered before the American Board of Commissioners for Foreign Missions, at their late annual meeting at Pittsfield, has received from the post-millennial religious press high encomiums. The New York *Independent*, *Evangelist*, and other papers, have spoken of it in exalted terms. We judge by the tone of their remarks, that they regard it as well adapted to sustain the spiritual theory of the WHITBY school respecting the Millennium. Let us give due weight to all there may be of sound argument in his discourse, which, it will be perceived, (see Dr. C.'s sermon, on another page,) is directly aimed at the doctrine of CHRIST's pre-millennial advent. The following is its title, as it appears in the pamphlet:

"The Bright and the Blessed Destination of the World: a Discourse delivered at Pittsfield, Mass., on the evening of Tuesday, Sept. 11, 1849, before the American Board of Commissioners for Foreign Missions. By SAMUEL HANSON COX, D. D., Pastor of the First Presbyterian Church in Brooklyn, N. Y., and alternate Preacher in appointment for that year. Επειδε προς αυτούς Οὐχ, υμῶν εστι γνῶναι ζερούσιον ημαρτυρίαν διεσο πατρῷ στέρο εν τη ιδίᾳ εξουσίᾳ. Acts 1:7."

By turning to Acts 1:7, the reader will find the English of the Greek text. We thought to omit the following pompous dedication, out of respect to the author; but give it for the sling there is in it on the pre-millennial Advent:

"To the Reverend John Morison, D. D. LL. D., of London, Corresponding Member of the American Board of Commissioners for Foreign Missions, my own dear and estimable friend, who loves the cause in which we are engaged and the country in which it is our privilege to live, who has too much critical knowledge of the Scriptures, natural sagacity, soundness of mind, soberness of thought, symmetry of views, strength of combination, firmness of principle, steadiness of purpose, sincere faith, and rational consistency, to regard with any sympathy the patronized and vaunted and largely various theories of the pre-millennial Advent, however he may love and value, for other qualities only, some who, in one or another form, espouse them, those judaizers of the nineteenth, that would more appropriately grace the ninth century, the present discourse, longer than it should be, and longer than it would have been—with due time to make it shorter, prepared in the inclement heats of a pestilential summer, amid many distractions and busy cares of office, the alternate in appointment taking, in an unexpected moment, the place of the learned and worthy and honored principal, Rev. Dr. Goodrich, of Yale College, New Haven, with no time properly to review, condense, or improve it, and none to re-write it, with all its imperfections of whatever kind, nevertheless, in hope of doing good, if the Lord graciously please so to use it, to whom, in a sense supreme, it is more humbly submitted and resigned, is very affectionately, and fraternally, and confidently inscribed, by the author. "Rusurban, Brooklyn, (N. Y.), Sept. 29, 1849."

Dr. MORISON is a very much esteemed and worthy man. He has, however, too much respect and Christian love for his distinguished English pre-millennial friends, we venture to affirm, to feel flattered by having his name placed in such connection with the foregoing allusion to their faith. We have yet to learn that the spiritual view has advocates more distinguished for a "critical knowledge of the Scriptures, natural sagacity, soundness of mind, soberness of thought, symmetry of views," &c. &c., than are some of the advocates of the literal view. We fancy that Sir I. NEWTON, Bishop NEWTON, the learned JOSEPH MEDE, JAMES ALBERT BENGEL, Dr. PEARSON, to say nothing of some of the most distinguished of the English living divines, were not deficient in the qualities above specified. Not one of those named could have indited such a dedication!!!

CONTRADICTIONS OF SPIRITUALIZERS.

Dr. Cox, in speaking of the "ten horns" of the fourth beast as symbolical of ten kingdoms, says:

"They were fewer than ten at one time, more at another. The literalizers have failed here, as well as in other places. Their contradictions to history, to each other, and to themselves, are marked and amusing and instructive."—p. 10.

It is somewhat "amusing" to see how men contradict each other in advocating a given point. Lite-

ralists do not always take the same view of every question. If their heads were made of lead, it would be easy to bring them all to the same shape. We are not aware that spiritualists have any advantage over them in this respect. Do they always take the same view of every question? Their contradictions may be as "marked" and as "amusing" as those of literalists: we cannot affirm that they are equally "instructive." A comparison of some of the views put forth against that of the pre-millennial Advent will be an appropriate illustration of the above extract.

The seventy weeks of Dan. 9: Mr. DOWLING says are four hundred and ninety years. CALVIN NEWTON, a Baptist clergyman, called by the *Christian Watchman* "a very sensible man and a ripe scholar," in an article in that paper in 1843, affirms that they were fulfilled in seventy literal weeks.

KENDRICK (author of a "New Exposition of the Prophecy of DANIEL,") says they are "seventy years only, and commenced with the birth of CHRIST, and ended with the destruction of the Jewish nation."—p. 4.

Prof. STUART says: "It would require a volume of considerable magnitude, even to give a history of the ever-varying and contradictory opinions of critics respecting this *locus veratissimus*; and perhaps a still larger, to establish an exegesis which would stand. I am fully of opinion, that no interpretation as yet published will stand the test of thorough grammatical-historical criticism."—*Hints*, p. 104.

The 1260 days of Dan. 7:25, Dr. MORRIS admits are so many years—the years of the Papal supremacy. Prof. CHASE affirms that they are literal days. Dr. JARVIS admits they are years. Says Mr. DOWLING:

"I believe, as Mr. Miller does, and indeed most Protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist. After comparing these passages, and the entire prophecies to which they belong, with the history and character of the Papacy, I cannot doubt that this is the mystical Babylon, whose name is written in Rev. 17:5, and that when the 1260 years are accomplished, then shall that great city Babylon be thrown down, and shall be found no more at all."—*Reply to Miller*, p. 27.

Again:

"If I am asked the question, As you reject the interpretation Mr. Miller gives of these prophetic times, can you furnish a better? I reply, I do not feel myself bound to furnish any."—*Ib.*, p. 25.

Dr. POND says: "We concede these points, [that these days are years, &c.,] not because they are unquestionable, but because we have not time to go into a consideration of them."—*Review Sec. Ad. Pub.*, p. 16.

Prof. STOW, D. D., says: "Day does not mean year in the prophecies, any more than elsewhere." "A definite designation of time was not here intended, but only a general expression of limited duration." "The term three and a half years, or time, times, and a half, in DANIEL and Revelation, I take to indicate that the calamities referred to, though severe, and of considerable duration, shall yet be temporary."—*Mill. Arth.*, p. 13.

Prof. STUART says: "No more than three and a half years literally can possibly be meant."—*Hints*, p. 93. Again:

"The very manner of the expression indicates, of course, that it was not the design of the speaker or writer to be *exact* to a day or an hour. A little more or a little less than three and a half years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness, but a mere generalizing of the period in question."

Again, he says:

"Here is the often-repeated and peculiar period of three and a half years, being only a few days of excess beyond that measure of time. By this small excess of only a few days, no one, of course, can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated and already become so famous, a *statistical exactness* would or could be aimed at?"

And again:

"A statistical exactness cannot be aimed at in cases of this nature. Any near approximation to the measure of time in question would, of course, be regarded as a sufficient reason for setting it down under the general rubric."

Dr. COX says: "I announce my own conviction, that the revealed life-time of the Papacy is twelve centuries and three-fifths of years; that this famous period of twelve hundred and sixty is a number not literal and absolute, but medial and proportional."—*Discourse*, p. 13.

Rev. HENRY MORRIS says: "The 2300 days are *literal days*, covering the whole time of the persecutions of the Jews by ANTIKHOUS"—extending, as he says, from Aug. 5, 171, to Dec. 25, 165, B. C., i. e., for 2333 days, which he says is "sufficiently" near the time.—*Mod. Chil.*, p. 67.

Dr. DOWLING says this number alludes "to the number of daily burnt-offerings, including both morning and evening sacrifices, which should be omitted through the violence and cruelty of ANTIKHOUS EPIPHANES. As there were two sacrifices on each day, the number of days would be 1150 days, or three years and nearly two months." "We are not informed by any historian exactly how many days elapsed between the time when ALBENUS stopped the daily sacrifices, and the 25th of the month of Casleu, when JUPITER was worshipped in the temple. Had we been thus informed, I have no doubt that we should find that time *exactly* fifty-five days; and thus that the daily sacrifice was taken away for 2300 evening and morning offerings, and the worship of JEHOVAH in his temple abolished for 1150 days, or three years and fifty-five days."—*Exp. of Prop.*, p. 17, 18.

Prof. STUART says: "We must consider these 2300 evening-mornings as an expression of simple time, i. e., of so many days, reckoned in the Hebrew manner."—*Hints*, p. 100.

Prof. CHASE says: "The period predicted is not two thousand and three hundred days, but only half of that number—1150."—*Remarks on the Book of Dan.*, p. 60. Again, he says:

"Respecting the precise day when that fragment commenced, when the daily sacrifice was actually taken away, the histories which have been transmitted to us are silent. There is no room to doubt, that were our histories a little more complete, were they as definite as the prophecy, the harmony between the prediction and fulfilment would be found to be absolutely perfect!"—*Ib.*, p. 72.

Of the 2300 days of Dan. 8th Rev. I. T. HINTON, of St. Louis, says they are years. Dr. JARVIS, in speaking of the application of these days to the time of the persecution of ANTIKHOUS EPIPHANES, says:

"This interpretation would, of course, be fatal to all Mr. Miller's calculations. It is not surprising, therefore, that it should be eagerly embraced by many of his opponents. But with all due deference, I think there are insuperable difficulties in the way of this scheme, which makes Antiochus Epiphanes the little horn. . . I make no difficulty, therefore, in admitting the evening-morning to mean a prophetic day."—*Sermons*, p. 46.

He further says, that DANIEL was told to shut up the vision, "because the fulfilment of it should be so far distant: a strong collateral argument, as I understand it, for the interpretation of 2300 prophetic days."—*Ib.*, p. 47. And, "The vision is the whole vision of the ram and he-goat."—*Ib.*, p. 45.

Rev. ENOCH POND, D. D., says: "It would be difficult for any sober interpreter to prove that the days here spoken of stand for so many years, still, we are willing to cut the matter short by conceding the point that it may be so."—*Review Sec. Ad. Pub.*, p. 22.

Prof. BUSH, writing to Prof. STUART, says:

"I am not inclined precipitately to discard an opinion *long prevalent in the church*, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the *year-day* calculation of prophecy, I am abundantly satisfied, and I confess, too, at once to the pleasure that it affords me to find that which is sustained by age is also sustained by argument."

Again, he says:

"Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put in *all ages* upon the oracle of Daniel, respecting the *seventy weeks*, by which Jews and Christians have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers, *en masse*, where they touch upon the subject, and Eusebius tells us (Dem. Ev. viii., p. 258.—Ed. Steph.) that this interpretation in his day was *generally*, if not *universally admitted*. . . I have in my own collection, writers on the prophecies, previous to the time of Mede, who interpret the 1260 days as so many years, and who are so far from broaching this as a *new* interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of the principle which *came down to them by the immemorial usage of their predecessors*."—*Hierophant*, vol. 2, p. 245.

And Prof. STUART admits that "it is a singular fact, that the *great mass* of interpreters in the English and American world have, for many years, been wont to understand the *days* designated in DANIEL and in the Apocalypse, as the representatives or symbols of *years*;" and "I have found it difficult to trace the *origin* of this *general*, I might say, *almost universal custom*."—*Hints*, p. 77.

He also says:

"For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them. One might indeed almost compare the ready and unwavering assumption

f these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any."—*Ib.*, p. 8.

THE FOURTH KINGDOM OF DAN. 7TH.

Prof. STUART says: "The fourth beast in Dan. 7:6, &c., is, beyond all reasonable doubt, the divided Grecian dominion, which succeeded the reign of ALEXANDER the Great."—*Hints*, p. 86.

Dr. JARVIS calls the fourth beast the Roman empire.—*Sermons*, p. 52. Mr. MORRIS and Mr. HINTON affirm the same.

Prof. CHASE says: "The fourth empire was that of the successors of ALEXANDER, among whom SELEUCUS was pre-eminent."—p. 20.

Says Dr. COX:—

"The fourth beast was a megatherium of awe and wonder, a non-descript, anonymous, yet 'dreadful and terrible, and strong exceedingly, and it had great iron teeth. It devoured and brake in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts that were before it; and it had ten horns.'"

"This was plainly the empire of Rome, in her foreign conquests, in her imperial state, in her subsequent extension, partition, decay, dismemberment, and destined ruin. As a monster beast, unique and tremendous, I seem to behold it portrayed in stately horror, and realize with Daniel the lurid magnificence of the scene. There is the mightier land leviathan, filling the field of vision and darkening all heaven to the sight. Like a vast mountain range; as if the Apennines, the Alps, and the Pyrenees, were piled together; his huge proportions stretch from the waters of the Caspian and the sources of the Tigris, to the Bay of Biscay and the British Islands, his head and his horns protruded westward, his orb of empire thither tending, and his characteristics mainly developed there."—Page 9.

Mr. HINTON shows "the absurdity of applying a phraseology which clearly indicates a power vastly superior to any which preceded it, to the little affairs of Antiochus Epiphanes. The terms employed in the prophecy of the image, (Dan. 2), are so manifestly identical with those of the fourth beast, (chap. 7), that it is evident they apply to the same tremendous power, and can only be filled out by the history of Rome."—Page 183.

The little horn of Dan. 7:8, Prof. CHASE says, "indicates ANTIOCHUS EPIPHANES."—p. 26.

Dr. DOWLING plainly refers to this, when, speaking of the Papacy, he refers to "the accurate symbolic descriptions of the same power in the prophecies of DANIEL and the Revelation."—*Hist. of Rom.*, p. 28.

Mr. HINTON says:—

"The 'little horn' is to be looked for as gradually rising up amidst the ten horns, or kingdoms, into which the Roman empire was divided. The reference, therefore, cannot be to Antiochus Epiphanes, who was simply one of the kings of one of the four parts into which the empire of Alexander was divided at his death."—p. 227.

"If any other events of history can be set forth and made to fill out all the particulars mentioned by Daniel and John, we should be happy to see them stated; till then, we shall believe the little horn rising up amidst the ten horns, and having three of them plucked up before it, to refer to the rise of the Papacy in the midst of the kingdoms into which the Roman empire was divided in the sixth century."—p. 237.

Prof. STUART says, here "the rise of ANTIOCHUS EPIPHANES is described."—p. 86.

Dr. COX says:—

"By this is plainly meant the system of the papacy, or the power of the popedom, with its triple crown, uniting the sword and the keys; as if the fugitive or suppliant pope in our own day were truly God on earth! But if his mystic person is described, so the doom is written of him and his, long ago, in the oracles of God: in Daniel, in Paul, and in John, with grand coincidence, and one would think, with unmistakable certainty."—p. 12.

The little horn of Dan. 8:9, which waxed exceeding great, Prof. STUART says "most graphically describes ANTIOCHUS EPIPHANES."—*Hints*, p. 86.

Dr. DOWLING says: "That ANTIOCHUS EPIPHANES, that cruel tyrant and persecutor of the Jews, was intended by the little horn, appears to me by far the most probable supposition."—*Exp. of Prop.*, p. 14.

Says Dr. JARVIS:—

"Sir Isaac Newton, 'with that sagacity which was peculiar to him,' (to use the words of a later commentator), was the first I believe who showed clearly that this little horn was the Roman power, which by the conquest of the Macedonian horn in the year B. C. 168 became for the first time a horn of the goat or Grecian empire. * * * With all due deference, I think there are insuperable difficulties in the way of this scheme which makes Antiochus Epiphanes the little horn. It would be impossible for me to go into them here; but they have been well pointed out by Sir Isaac Newton, and after him by Bishop Newton."

THE TEN HORNS OF THE FOURTH BEAST.

Says Mr. HINTON:—

"We think our readers will concur with us, and with the great mass of writers on prophecy, that the 'ten horns' on Daniel's 'fourth beast,' and the 'beast rising up out of the sea, having seven heads,'

of the Apocalyptic vision, refer to the ten kingdoms into which the Roman empire was divided."—p. 232.

Prof. CHASE says they are the first ten kings of the predecessors of ANTIOCHUS EPIPHANES.—p. 25.

Says Dr. COX:—

"The ten horns, like the seventy years captivity, I construe as a number medial or symbolical. It denotes the average or general quantity alone. No other solution seems tenable. History shows us that after the fifth century, the provinces of the western or Roman empire proper became of necessity abandoned by the drooping metropolis. Of course, they emerged organized states, as well as independent territories. They were fewer than ten at one time, more at another."—p. 10.

Thus we might proceed in giving the contradictory views presented by spiritualizers; but the above, with the following opinions they have expressed of each other must suffice.

Mr. HINTON says:—"We regret that in the midst of the great moral conflict with Anti-christ, which is now carrying on, those in whose hands the saints were so long 'given,' should find so able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a cardinal's hat; and if his forthcoming work should be equally ingenious in behalf of Romanism, the Pontificate itself would be only an adequate reward! We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes Papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the defence of the old paths."—*Prop. Illus.*, p. 231.

Speaking of the views of Professor STUART and BUSH, the N. York *Evangelist* says:—

"The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, and day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to *Universalism*. This tendency we are prepared to prove."

The Hartford *Universalist* says:—

"Prof. Stuart, in his work, comes nearer to Universalists in their views of the topics discussed, than any other writer of his school in the country, and he has taken out of the hands of the opposers of our faith many of those props with which they are endeavoring to keep up the old castle which they are living in. He puts an uncompromising veto upon the popular interpretations of Daniel and Revelations, and unites with Universalists in contending that most of their contents had special reference to, and their fulfilment in, scenes and events which transpired but a few years after those books were written."—Oct. 15, 1842.

The *Trumpet* says: "Prof. STUART continues to verge towards Universalism."

Of Mr. DOWLING, Dr. BRECKENRIDGE says:—

"As for this disquisition of Mr. Dowling, we may confidently say, that it is hardly to be conceived that anything could be printed by Mr. Miller, or Mr. Any-body-else, more shallow, absurd, and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as he can have no effect, we would suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks."—*Spirit of the 19th Century*, March No. 1843.

Again he says, in speaking of "the general ignorance which prevails on this subject," that of it "no greater evidence need be produced, than the fact that this pamphlet of Mr. Dowling has been extensively relied on, yea, preached, as a sufficient answer" to Mr. MILLER.

Says Dr. COX:—

"Some scholars and theologians of eminence have not only required us, very justly, to separate between opinions and oracles, but have also not disdained to spurn all calculations of the time as visionary and fabulous; dismissing with a sneer our millennial arithmetic, as they call it, and scouting it away from them, as they sit serene on their intellectual thrones, incorruptible and non-committal and unenvied. But I demur, observing these two things: 1. They seem to do rather a cheap work; they destroy, but do not replace or edify. They deal themselves in negations, of no use, annoying to honest faith, and quite as dogmatical, to say the least, as are any positions which they so learnedly decry. 2. Where in the mean time leave they the millennial arithmetic of the Holy Ghost? They lose it—in Germany. I read what they say, and return to my blessed Bible, to find vacuity, insipidity, and worse than the ambiguity of the heathen oracles. Hence I neither thank them for their wisdom, nor choose to receive it: surely thinking that the old is better."—*Discourse*, p. 13.

Bro. J. DANFORTH will act as our agent in Massena, N. Y., for the *Herald* and Advent publications generally.

The Last Days of Rome.

(Continued from the last Herald.)

FOURTH SKETCH.

A question needs to be settled here, which has been generally treated with too much indifference, by assuming that all was plain, where no facts could be found to correspond with the prophecy, although the prophecy makes the question one of great importance: it is the wound that was received by the beast. —To what events does it refer? The importance attached to this event in the prophecy is manifest from the references made to it after its first statement, thus: "And I saw one of his heads, as it were wounded to death, and his deadly wound was healed." He "had a wound by a sword, and did live." The beast, though wounded, lives through it. The head survives the wound. It is, therefore, impossible, that another head could intervene between the wound being made and its being healed; nor can we suppose that the wounded head when healed is to be counted as an additional head. Therefore if the head wounded was the imperial government, counted as the sixth head, and the wound was healed by the restoration of the Western empire by CHARLEMAGNE, then it was the sixth head that continued from the fall of the Western empire, in 476, till the ninth century at least.—If the wounded head was Paganism, counted also for the sixth head, and that head was healed by incorporating Paganism into Popery, then the sixth head continues still, for this baptized Paganism still lives; and the seventh head, and the beast, which is the eighth, are still future. And if it was the Christian faith, as established by CONSTANTINE, which was denoted by the sixth head, and this was wounded when his successors were slain by JULIAN—who re-established Paganism—and healed when Christianity was restored by JOVIAN, or THEODOSIUS, then it was the sixth head that continued from CONSTANTINE to JOVIAN, or to THEODOSIUS, or CLOVIS, or JUSTINIAN, or PHOCAS, or who knows where?

The first beast has his day of triumph and of popularity: "All the world wonder after him; they worship the dragon, which gave power unto the beast; and they worship the beast, saying, Who is like unto the beast? Who is able to make war with him?"—The second beast has his day: "he exerciseth all the power of the first beast;" and then causes the earth, first, to worship him; and, second, to make an image to the first beast, which all must worship, or be killed. With these facts, which stand out on the face of prophecy, the true interpretation must correspond as its ground-work.

What events, then, may we suppose to be denoted by the wound of the beast? Since the image, made at the dictation of the two-horned beast, is the image of the beast, that had the wound by a sword, and did live, wherever the events are found, supposed to be denoted by the wound of the beast, they must be found prior to the existence of the image; and the beast wounded must exist prior to his receiving the wound. This must be the order of their development; let the intervening time between the development of one and the other be longer or shorter. A beast must exist before he can be wounded, or an image be made to him. The creator must exist before the thing created. But does not the natural construction of the portion indicate, that the creator of the image—the two-horned beast—comes up at a well-defined period in the history of the first beast at the close of his triumphant war with the saints? To this supposition the writer of these remarks is forced, by the nature of this portion of prophecy as a historical, consecutive sketch, by all the facts stated in the prophecy, all the illustrations of God's moral government in analogous cases, and by the consequences arising from the disregard of these important considerations, in all those interpretations which take a different view. The difficulties in the way of the most plausible of these interpretations appear to the writer insurmountable.

The evidence that the portion before us is a consecutive, historical prophecy, is too clear to need citing in detail, at least so far as it refers to the dragon and beast.—The beast receives the seat, power, and authority of the dragon. There must, therefore, be a boundary to mark the period where the history of the dragon, as the symbol of an organized body, terminates, and the history of the beast begins. The succession is also marked by the heads. The beast is the eighth head—and what would seem to be an impossibility, one of his own heads—though "of the seven." He embodies and perpetuates the anti-Christian spirit, the worldly policy, laws, and institutions of his predecessors. This is more clearly indicated in the likeness of the beast to the Grecian leopard; of his feet to those of the Medo-Persian bear; of his mouth to that of the Babylonian lion.

If there is no reason to suppose that the dragon and beast, as the symbols of distinct organized bodies, are cotemporary, can the history of the dragon be extended to a later period, or the history of the beast begin at an earlier period than the sixth century? If the boundary can be found anywhere it is found there. Now, as the beast could not be wounded before he had an existence, to seek for events supposed to be denoted by the wound prior to the boundary already stated, must be as fruitless as the labor of the apostles when they toiled "all night." Suppose it was the imperial head, or any other of the seven, that was wounded, how could that be "deadly, as it were," to the beast, who is himself the eighth head?

But another fact which has been strangely overlooked, though it stands out on the face of the prophecy so plainly, must forever settle the question, that none of the events, so generally referred to, can be the events symbolized by the wound.—The fact is this: the wound is not fatal, to the beast or to his head. It was "wounded to death, as it were; and his deadly wound was healed." He "had a wound by a sword, and did live." The beast, though wounded, lives through it. The head survives the wound. It is, therefore, impossible, that another head could intervene between the wound being made and its being healed; nor can we suppose that the wounded head when healed is to be counted as an additional head.

Therefore if the head wounded was the imperial government, counted as the sixth head, and the wound was healed by the restoration of the Western empire by CHARLEMAGNE, then it was the sixth head that continued from the fall of the Western empire, in 476, till the ninth century at least.—If the wounded head was Paganism, counted also for the sixth head, and that head was healed by incorporating Paganism into Popery, then the sixth head continues still, for this baptized Paganism still lives; and the seventh head, and the beast, which is the eighth, are still future. And if it was the Christian faith, as established by CONSTANTINE, which was denoted by the sixth head, and this was wounded when his successors were slain by JULIAN—who re-established Paganism—and healed when Christianity was restored by JOVIAN, or THEODOSIUS, then it was the sixth head that continued from CONSTANTINE to JOVIAN, or to THEODOSIUS, or CLOVIS, or JUSTINIAN, or PHOCAS, or who knows where?

When the most able advocates of interpretations, which suppose that events of so early a date are denoted by the wound of the beast, are obliged to make two heads of one, and in doing it pay no attention to a fact that stands on the face of the prophecy, it is very certain they have cast the net on the wrong side of the ship. It cannot be, that the wounded head denotes at one time Paganism, at another Christianity; at one time a principle, at another a form of government; at one time one class of emperors, and at another time another class; and however interesting the facts stated with these views may be, as matters of history, the statement of them is no interpretation.

(To be continued.)

A. H.

ESSEX.—We spent the last Lord's day in this place. There has been a blessed work of grace there. Bro. ELAM BURNHAM baptized twelve, nine of whom were promising young men, lately converted. Others are to go forward soon. Three were baptized the Sunday before. We had a large audience, and a respectful hearing, and hope some good was done.

CHILDREN'S HERALD.—We feel under the necessity of reminding the subscribers to this paper, that the receipts are not sufficient to defray the expenses of its monthly issues. Each number costs about \$15, and the receipts are seldom above \$8. We trust that this notice will have the effect of inducing those who are indebted to make immediate returns.

TO CORRESPONDENTS.—Bro. CREEK.—We are pained when we look over the destitute portions of the field, going to waste. But we cannot supply them without faithful laborers. Of these we have but few. We know of no means to aid you at present.

E. C.—Your first letter had been given to the printer, but we recalled it on the receipt of your second. The person you allude to does not seem to be instrumental of much good. Thank you for your criticism. We have been thinking some time of varying it somewhat.

H. HAWES.—We have examined this matter in years past, and are fully satisfied that the New Testament lays upon us no obligation to keep the Jewish Sabbath.

YATES HIGGINS.—Your notices were mislaid, so that we could not give them in season. We regret it.

A QUESTION.—A friend wishes to ask, if any one purchases a few copies of the New Testament, pays the full price, and then sells a copy cheaper to one that is poor—whether that is wrong—supposing the office price to be stated.

A. HILL.

All right, if a part, or the whole, is thus given. We referred to other cases.

W. B. MAYNARD.—Will visit you at the first opportunity, but cannot give the time now.

BRO. WEETHEE has been quite unwell the past week; but is now recovering. His labors have been so great of late that he cannot go on with his lectures, as he has done. Their publication will therefore be suspended for a few weeks.

BRO. W. S. MILLER writes us that Father MILLER's health is somewhat better.

Correspondence.

THE SLEEPING ONES.

BRO. HIMES:—In looking over your obituary notices, two especially interested my sympathies—the one of our dear Bro. Pearson, of Newburyport, and the other of Bro. Burnham, of Essex. A cord of love has been broken in both these families, the sweetest and tenderest, in the death of the youngest of each family. Will you permit me a place in the "Herald" for the following, as an expression of my sympathy for these afflicted parents?

Yours respectfully, L. H. S.

Where are our treasures on earth the most dear,
Where shall we hide them, when danger is near?
Where is the stronghold, that is all secure,
To guard and to keep all that's spotless and pure?
Here let me hide them, the mother will say,
As she looks on the flowerets of love on her way;
Here let me hide them, my loved and my best,
And she clasps them close to her warm, true breast.
And the father beholds them clustering there,
The beautiful buds of his fondest care;
And the blossoms of love there seem to entwine
On that mother's heart, like a holy shrine.
And onward he presses on life's bleak way,
Cheered and strengthened by love's sweet ray;
Onward he hastens, through tempest and strife,
Breasting and breaking the ills of life;
All for that treasure,—that one bright flower,
Alone transplanted from Eden's bower;
Love, such love as to angels is given,
Who drink deep draughts from the founts of heaven.
But since that flower was from Eden borne,
Thousands of hearts have been wounded and torn:
Death has oft breath'd on its loveliest bloom,
And hidden its bright buds away in the tomb.
And the sword has pierced deep in one mother's
heart,
When the Holy One felt the envenom'd dart,—
When she saw the earth rent, and its sable gloom,
And her loved One laid in the cold dark tomb.

But joy! to that mother, the morning has come,
Announcing the work of redemption as done;
O! joy to that mother, that glorious Son
Has grappled with death, and the victory's won.
The grave is no longer a dungeon of woe,
'Tis a beautiful casket, where bright treasures glow,
Hid away from the storms and the ills of the world,
Where the banner of darkness has long been unfurled.
Though the mother's heart clings in the strength of
its love,
To each creature of brightness, each beautiful dove,
Though the father meets foes on the flood, on the
field,
From danger to guard, and from sorrow to shield,
Yet what would avail, if God's own beloved Son
Had not grappled with death, and the victory won?
Ye mourners, who weep for your love's choicest
flowers,
They soon will bloom bright in perennial bowers;
O fear not, but trust the strong Conqueror's arm,
He'll shield his own casket from evil or harm.
Rejoice, for the glorious work is now done,
He has grappled with death, and the victory's won.

THE LOVE OF GOD PASSETH KNOWLEDGE.

Who can duly appreciate this love? Who can fathom its depths? No mortal man. For when we compare it with the best of earthly love, we have no just conceptions of it. For one is finite, and the other infinite. Imagine affection in its strongest forms;—but his was stronger. Have we friends that love us as life itself? Christ has displayed superior love.—Those friends have not left a heaven for us; they have not trodden through scenes of suffering and death on our account. Love as much as they may, they have worn for us no crown of thorns, and borne no cross of misery; they have laid down no life to ransom ours. But the blessed Son of God has done all this. He came from heaven to earth, to raise us from earth to heaven. He agonized in Gethsemane, and endured the crown of thorns, that he might raise us to glory, honor, and immortality. He died on a cross of dishonor, to raise us from death to life, from condemnation to salvation, and from the deep abasement of sin to a throne of honor in the kingdom of God. Compared with him, our best and dearest friends are helpless and miserable comforters. Have we sins?—can they forgive them? No. Have we a corrupt heart?—can they renew it? No—never. Are we feeble mortals?—can they support us amid a thousand snares and trials? They cannot. We have to languish in sickness and pain. Can they brighten the gloom of a sick chamber, and fill it with celestial peace? Ah! no. Have we to die?—can they cheer the departing spirit? We have to be judged—can they crown us with approbation, and welcome us to glory? Ah! no;—with us they must stand before the same solemn bar. But have we sins? This divine Saviour can take the whole load away. Have we a sinful heart? He can change it. Have we to pass through snares and trials? He can guard us from every snare, and support us under every trial. He will do this till time, and snares, and trials end together. Have we to languish in sickness and sufferings? He can disperse the gloom. Have we to die, he can cheer our departing spirit, and uphold us when heart and flesh are failing together. He can receive our departing spirit, and present it faultless to his Father, and say, "Father, this spirit is mine, receive it into the mansions thy love has prepared." And when all nations are gathered at his bar, and millions tremble at his presence, he will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O, what love! what amazing

love! Multitudes, that no man can number, have experienced this love, and are now sleeping in Jesus, resting in hope of a glorious immortality beyond the grave. O, could we view the blessed assemblage,—could we see the countless thousands happy in the promised land,—could we behold the Son of God crowned with celestial glory, and saying, "I love them that love me; they that seek me early shall find me, and him that cometh to me I will in no wise cast out," we should be led to exclaim, "The love of God passeth all knowledge, and his is an everlasting love."

As to this world, its dearest ties are easily broken. We may soon have to utter the lamentation, My brother, my sister, my parent, my child, my wife, or my husband, is dead. The heart that never was cold before is frozen in death. But never will we have to say that the Saviour's heart is cold, or that his hand has lost its power to save; but rather, who shall separate us from the love of God? shall persecution, or distress, famine, perils, or sword? Nay; in all these things we are more than conquerors, through him who loved us. Let us see to it that that love is perfected in our hearts, that we may abide the day of his coming.

W. M. B. MAYNARD.

LETTER FROM W. H. FERNALD.

DEAR BRO. HIMES:—When I see an article from you, requesting promptness on the part of your subscribers in sending the value received, I am satisfied there is a necessity for such a demand. With such a conviction, I went to work and collected all of my old papers, to see if I was indebted to you. The result was, I found the term for which I had subscribed expired on the receipt of the "Herald" numbered 435. I wish to continue a patron of the "Herald," and rejoice in its prosperity. As it cannot prosper unless your calls are rightly responded to, I hasten to send you the subscription price.

I have endeavored to obtain new subscribers for the "Herald" in this place, but the evil of which you speak abounds here, viz., the "shut door." I do not know that the doctrine of the Advent would have been loved had it been otherwise; but as it is, people seem to have some cloak for their sins.—Whenever the doctrine is introduced, they associate with it all of those wild fancies and foolish practices which have been used for the overthrow of our hope. I hope the time will come, (if it has not already,) when they shall have no cloak for their sins.

Last week I had a good opportunity to introduce the book entitled the "Battle of Armageddon," to the Baptist minister of this town, and this week to the Congregationalist, two rather talented men, who promised me that they would read it. Since then I attended a social meeting at the Baptist house, when the minister gave me a very polite invitation to speak, and hoped that I would feel myself at home. Hence I conclude he does not consider the views of Adventists very dangerous.

I wish I were able to buy books which treat on the doctrines connected with the Christian's hope, in order to undeceive those who appear to be ignorant of the views of Adventists.

I have one thing to console me, viz., the Christian may be distinguished from the anti-Christian by his armor. The weapons of the anti-Christian being carnal, he makes provision for the flesh, that he may fulfil the lusts thereof. Whereas the Christian makes no provision for the flesh, to fulfil the lusts thereof. Though he walks in the flesh, he does not war after the flesh. He wrestles not against flesh and blood: that is not his calling. Our enemies are spiritual enemies: hence our armor and weapons are adapted to a spiritual contest only. With the right use of these, having for our helmet the hope of salvation, for our sword the word of God, which is quick and powerful, sharper than any carnal sword, we are confident the strongholds of the rulers of the darkness of this world must come down. When spiritual wickedness in high places disappears, then are we confident the sword of the Spirit has been successfully wielded. By this we know who are Christ's. Anti-Christ will not war against all unrighteousness, as those do who put on Christ.

I forgot to say that the Free-will Baptist minister also has had Bro. Weethee's "Armageddon" some three or four weeks. I was in company with him two or three evenings since, when, not waiting for me to speak to him concerning it, he hastened to inform me that his sympathies were with the writer. He said that he believed it was truth, and regards it as the most ingenious work he has read for some time. He believes Adventists have thrown more light on the Scriptures than any other class of Christians since the Reformation. This gentleman has not been here more than about a year; he was formerly in the book business in your city, and has attended your meetings in Boston. His sympathies seem to be with us, but he does not take a decided stand.

The interest which was manifested here last spring, and in the early part of the summer, in religion, has subsided. Scarcely any of the old members of the church attend our social meetings,—a few members have to perform the labor of many. Thus the cause languishes. Yours in hope of eternal life.

Lewiston (Me.), Nov. 9th, 1849.

LETTER FROM T. SMITH.

DEAR BRO. HIMES:—I have just returned from a tour of three weeks spent in the towns of Ripley and Cambridge, lying between the Penobscot and Kennebec rivers, and have had the pleasure of seeing a number quickened and reclaimed by the power of the present truth in these last days. The people, especially in Ripley, manifested a very great interest in listening to this last message of Rev. 14:6, 7, and as far as I could learn, were led to acknowledge that it was the word of the Lord, and, with very few ex-

ceptions, exhibited no opposition to the truth presented. One elder, however, said in a public meeting that he could assign a thousand reasons why Jesus would not come yet. I called upon him to show one that was valid. But this he did not attempt to do, and thereby, by his attempted peace and safety song, only injured his own cause, and served rather to advance the truth.

I find there is a vast field for missionary laborers in the woods of Maine, and had we means to accomplish the work by preaching the word, and scattering tracts, hundreds of souls, I doubt not, might be saved. The truth is, where there is a village, and the people have the power and disposition to support preaching, there they are accommodated with the gospel of the day, as held by Christians generally; but to what effect, I will leave to the Lord to decide at the great day of his coming. But the poor scattered hundreds and thousands, who cannot pay much, are famishing for lack of the bread of life; and these are the class generally who receive the word with all readiness of mind. If the hundreds of publications which are lying idle in the possession of some of our more wealthy friends, could be scattered in such places, no doubt a great amount of good would be accomplished. I pray the Lord to open the hearts of our friends, and those of the soon coming Jesus, that the "Tract and Distribution Fund" may be so increased, that you may be able to send us tracts for circulation in places where light may be imparted on the great and last message to the world. Our brethren who come from the West into Maine, generally labor in and about where our Advent friends reside, and they have new and interesting gifts to benefit the people, and good is being done by their labors of love; but they are unprepared to visit those places where there has not been much light spread on these precious truths; and the fact that a thousand and one stories have been told about Millerites' ascension robes, spiritual wives, &c., and these often by professed ministers, has created a great amount of prejudice, which personal presence and labor in preaching only can overcome. It is not unfrequent that we hear, in new places, people say, "Why, if this is Millerism, I have no objection to it, for it is the Bible." I hope and pray, therefore, that those who have the ability, will think on the many destitute places in the wilds of Maine, and then remember the words of the soon-coming Jesus, "As ye would that men should do unto you, so do ye unto them; for this is the law and the prophets."

Eddington (Me.), Nov. 7th, 1849.

PAPAL ROME,

ITS SCRIPTURAL CHARACTERISTICS, CONSIDERED AS A WHOLE, BOTH AS TO ITS CIVIL AND ECCLIESIASTICAL POWER.

1. It was to be an organized power of a compound character—"diverse from"—purely civil.—Dan. 7:19; Rev. 17:3, 5, 7, 8.

2. It was to exist after the existence of seven forms of pagan Roman government, and be the last form of Roman government.—Rev. 13:1, 4; 17:3, 9-11.

3. One of those seven forms of government preceding it was to be "wounded," and "healed."—Rev. 13:3, 12.

4. It was to rise among the ten divisions, or kingdoms, of Western Rome, after they were in full existence.—Dan. 7:24; Rev. 13:1.

5. It was to receive the support of those ten kingdoms for a certain length of time.—Rev. 13:1; 17:2, 3, 17, 12, 13.

6. These kingdoms should ultimately turn against it, and seek its injury.—Rev. 17:16.

7. At its rise, it should subvert or subdue three of those ten kingdoms, to make room for itself.—Dan. 7:8, 20, 24.

8. It should exist by parts of all the elements of the four universal empires,—Babylon, Medo-Persia, Grecia, and Pagan Rome.—Rev. 13:12.

9. It was to occupy the seat or capital of Pagan Rome.—Rev. 13:2.

10. It was to be small and unimportant at first, or at its rising.—Dan. 7:8.

11. It was ultimately to become more "stout," or important, than any of the ten kingdoms.—Dan. 7:20.

12. It was to have very extensive dominion.—Rev. 13:7; 17:1, 17, 18.

13. It was to be an organization of wickedness in the extreme.—2 Thess. 2:3, 8-10; Rev. 13:5; 17:3-5.

14. It was to remove one abominable form of worship, and institute another, if possible, still more abominable.—Dan. 11:31.

15. It was to be the wonder of the world.—Rev. 13:3, 4, 8; 17:2, 6, 8.

16. It should arise in a backslidden condition of the professed church of God.—2 Thess. 2:3.

17. It was to have understanding, or foresight, "eyes like a man,"—relative to its own affairs.—Dan. 7:8, 20.

18. It was to possess great authority from Pagan Rome.—Rev. 13:2.

19. It was also to possess power, or means—"a mouth"—to express its great authority.—Dan. 7:8; Rev. 13:5.

20. It was to arise and exist in the professed church of God.—2 Thess. 2:4.

21. It should beget, or produce organizations like itself.—Rev. 17:5.

22. It should gain proselytes by flatteries.—Dan. 11:32.

23. It should perform deceitful signs and wonders.—2 Thess. 2:9, 10.

24. It was to manifest hostility towards the saints until the second coming of the Lord.—Dan. 7:21; 11:33; Rev. 13:7.

25. It should, in some sense, prevail against the saints until the judgment.—Dan. 7:21; Rev. 13:7.

26. It should wear out the saints of God, and destroy many of them.—Dan. 7:25; 11:33; Rev. 13:15; 17:6.

27. It was to be wilful in its own way.—Dan. 11:36.

28. It should disregard the marriage covenant.—Dan. 11:37.

29. It should prefer itself above all power and authority.—Dan. 11:37; 2 Thess. 2:4.

30. It was to blaspheme God himself.—Dan. 7:25; 2 Thess. 2:4; Rev. 13:1, 6; 17:3.

31. It was to rise at a set time.—2 Thess. 2:6-8.

32. It should sustain its corrupt form of worship by law and the sword.—Dan. 11:38.

33. Although it should be an idolatrous power, yet it should differ essentially from Pagan Rome in its objects of worship.—Dan. 11:38.

34. Its forms of worship should be connected with great display of wealth and vanity.—Dan. 11:38; Rev. 17:4.

35. It should promote its favorites.—Dan. 11:39.

36. It should possess and distribute much territory.—Dan. 11:39.

37. It should possess reliable and available fortifications.—Dan. 11:39.

38. It should think to change times and laws.—Dan. 7:25.

39. It was to possess power to carry out these designs.—Dan. 7:25.

40. It should retain this power 1260 years.—Dan. 7:25; Rev. 13:5.

41. It should demand all people to identify themselves with it, by receiving its mark.—Rev. 13:16.

42. Its name should be spelled with letters of which the corresponding numerals would be 666—thus: *Romith* (Hebrew)—666; *Latinos* (Greek)—666—Rev. 13:17, 18; 14:9, 11; 15:2; 16:2; 19:20.

43. It should ultimately lose its dominion.—Dan. 7:26; Rev. 14:8; 17:16; 18.

44. It should be finally destroyed.—Dan. 7:11, 26; 2 Thess. 2:8; Rev. 19:1-3.

EDWIN BURNHAM.

LETTER FROM J. P. FARRAR.

DEAR BRO. HIMES:—Since July I have been laboring in this vicinity in connection with Brn. Litch and Laning, having previously had my attention called to this portion of the field by Bro. Osler. A missionary enterprise was commenced, which has resulted in good. New and old places have been visited, and although from some but little is to be hoped for, yet from others fruit has been realized, and the prospects for future success are encouraging. The Sabbath labors of Bro. Litch are principally confined to Philadelphia; but nearly every week he is preaching the word in other places. Recently he spent a few evenings here, to the benefit of the cause.

I lately visited Shiremanstown, this city, and a few of the intermediate towns. The interest is increasing in reference to sustaining the truth, and a preparation to meet the Saviour in peace. There is a determination on the part of the brethren in this place to have permanent meetings, and they are about securing a place for that object.

Yesterday I accepted an invitation to preach in the county poor-house, where we truly had a refreshing season among some of the Lord's children, although they were of the poor of the earth: "God hath chosen the poor of this world, rich in faith, and heirs of that kingdom which he has promised to them that love him." I gave a discourse to about one hundred souls, from the appropriate words found in Matt. 11:5—"The poor have the gospel preached to them." After speaking of the beautiful characteristic in Christ's mission, that it reached all classes, and defining the meaning of gospel to be "good news," &c., I introduced some points embraced by the same, confining myself to Paul's teaching in 1 Cor. 15th chapter, who informs us elsewhere, that "though we, or an angel, preach any other gospel, let him be accursed." Christ's first coming,—death for our sins,—burial,—resurrection,—the resurrection of his people, and his second coming, were points that claimed our attention. Others present made appropriate remarks. When the themes of the resurrection and coming of Christ were dwelt upon, heavenly countenances were lighted by the fire of love for the events. What class of people can more fully appreciate these promises as "good news" than that one who has nothing to hope for in this world?

The "Herald" is highly prized; and while its columns are being enriched with interpretations of prophecy, I can but desire to see (perhaps I may say more,) articles on personal holiness. The Lord will soon reward his faithful ones.

Yours, striving for the crown.

Lancaster (Pa.), Nov. 12th, 1849.

TENT MEETINGS IN CANADA.

DEAR BRO. HIMES:—The tent-meeting in Shipton commenced Oct. 6th. The principal laborers were Brn. Edwin and Wesley Burnham, and I. H. Shipman. The meeting was one of great interest, and continued over two Sabbaths.

Our tent was pitched near the village of Danville, thirteen miles from Melbourne. This was new ground. The Advent doctrine had been kept out of that place, and great prejudice existed against it. Those that came out at first to hear were moved by curiosity; but they were disappointed in hearing nothing but the Bible preached, and that in the greatest harmony, and attended by the Spirit of God. The people said they never heard such preaching before. The best attention was paid, and no disturbance occurred. The congregation increased to about eight hundred. The truth seemed to be fastened on all, and the prejudice appeared entirely removed. Many of the members of the Congregational and Methodist churches were present, and received the truth in

the love of it. Sinners were pricked to the heart, and some Universalists and Infidels were broken down. The congregation was often in tears, and when opportunity was given, many came forward for prayers; on the last day about forty came forward, and some found peace. The magistrate of that place, a respectable and wealthy man, was strongly convicted, and made a humble confession, and said he wanted to live a Christian life. The people of that place requested the privilege of paying the expense of the meeting, which they did. I believe that many will rejoice in the kingdom of God for the meeting in Shipton.

On Monday, the 15th, we pitched the tent in Melbourne, and continued two and a half days, with good success. There was considerable interest manifested, and some came forward for prayers. The brethren were greatly edified by the preaching of Bro. E. Burnham and I. H. Shipman particularly. One sister fell asleep in Jesus, rejoicing in hope of a speedy resurrection, eight days after the meeting.

W. CLARK,

Melbourne, Nov. 1st, 1849. R. CHAMBERLIN.

Extracts from Letters.

From Canaan (Pa.), Nov. 11th, 1849.

DEAR BRO. HIMES:—I have been hoping that you would find your way into this part of Pennsylvania; for no one comes to break that spiritual food, and give us meat in due season. I would write to Bro. Chapman if I knew where to direct a letter. I think he might get here very handy if you could send him word, and have him come to Canaan, Wayne county, Pa. If he should come, by inquiring for me, he will find a home for himself and wife. We have a good house, enough to eat and wear, and he shall have his expenses paid. It is low time as to religion here, and it appears that if one was to visit this place, it would be a means of doing good. I have been hoping that the good Spirit would impress some Advent brother to come this way. There has been no Advent preaching here since Bro. Dayton Reed lectured here in 1842. In Honesdale an individual gave a few lectures, but for some reason the people despised him. But I feel sure that Bro. Chapman, or some other worthy brother, would be heard with candor by the people. But how shall they hear without a preacher? and how can he preach except he be sent? But I leave all, hoping that the Lord will direct. I am thankful that I was convinced of the near approach of the Saviour, and that I have the privilege of reading the "Herald."

VENE LEE.

Elora (C. W.), Nov. 7th, 1849.

DEAR BRO. HIMES:—I have just removed to this place; and as far as I can judge, all appear to be entirely ignorant of the doctrine advocated in the "Herald." I scarcely think the subject has even been mentioned, either in public or private. I am now completely isolated from everything connected with the Advent faith. I shall need the "Herald" more than ever. As regards the course you have hitherto pursued, I heartily approve of it, though, at the same time, I differ with you on the question of the final disposition of the impenitent, &c. I consider the "Herald" decidedly the best paper published on the great leading question of the Advent near. I therefore consider it a duty, as well as privilege, to give it all the support I can; and if I can get the people to take any interest in the subject, I will try to get you some subscribers.

W. HACKING.

From Homer (N. Y.), Nov. 8th, 1849.

DEAR BRO. HIMES:—We are still enduring our usual amount of opposition, and we are not without some evidence, I trust, that it works for our good.—We ask the prayers of all God's children, that we may be led more and more to imitate Him who, when he was reviled, reviled not again. We have one sister, converted about one year since, and who immediately followed her Lord into the liquid grave, but she is now utterly forbidden by her parents (who are both members of the Baptist church) to attend our meetings. A brother also, who was converted about the same time, but delayed being baptized because his parents were opposed to it, has recently felt it to be his duty to comply with the requisition of his Lord, and has obeyed the command. He has been forbidden by his parents to attend our meetings, and he is obliged to comply. But notwithstanding all the opposition we experience, our influence, under God, is felt in the community in which we live, and we are increasing in number, and our enemies are often foiled in their plans. To God would we give all the glory, and praise his holy name that we are counted worthy in any manner to sound the alarm to this wicked and adulterous generation, "Behold the Bridegroom cometh." We feel that we will be to us if we cease to sound the alarm; therefore we are determined to warn our fellow men of the swift approaching judgments of God, remembering that the long-suffering of our God is salvation.

J. L. CLAPP.

Worthville, Nov. 6th, 1849.

BRO. HIMES:—I prize the "Herald" very much. I am permitted through that medium to hear from the brethren scattered abroad. Often when I sit down to peruse its pages, it seems to beget within me a stronger resolution to fight the good fight of faith, and lay hold on eternal life. May the Lord grant you grace rightly to divide the word of truth, and to give to every one a portion in due season. There are a few in this place who are looking for Jesus soon to come and sit upon the throne of his father David, and to rule over the house of Jacob forever. O, what a blessed hope the child of God enjoys, of overcoming and sitting down with Jesus on his throne, even as he overcame, and sat down with his

Father on his throne. O, may we be pure in heart, and preserved unto his heavenly kingdom, is the prayer of your unworthy brother,

H. CHAPMAN.

From Sheboygan Falls (Wis.), Nov. 9th, 1849.

DEAR BRO. HIMES:—I receive the "Herald" regularly, which is a welcome messenger, and from which I have received great light and comfort. I rejoice that I live in that age when the angel having the everlasting gospel to preach is flying through mid-heaven, saying with a loud voice, "Fear God, and give glory to him, for the hour of his judgment is come." I pray God to send one to proclaim this glorious message to the people of our county. I believe there is a people here that will gladly receive the word. Will not some brother come and break to us the bread of life? One fully competent to spread out the whole subject in a clear light, would, under God, gather a people for the glorious coming of the great God and our Saviour Jesus Christ. The lovers of the coming Saviour do not abound in the things of this world; but I doubt not that enough could be raised to defray expenses, and as for bread, we have enough, (and for such a purpose) to spare. Yours in the blessed hope of a soon coming Lord,

W. M. TROWBRIDGE.

From Binghamton (N. Y.), Nov. 10th, 1849.

DEAR BRO. HIMES:—I have been a subscriber to the "Herald" ever since '43, and I hope always to feel an interest in the glorious cause it advocates. It is especially dear to me now, as it is the only means by which I can learn anything of the blessed hope. There are churches here of almost every denomination; but they are all asleep on the true hope of Israel. You can hardly sympathize with me in my present lonely and secluded situation, you never having been shut out from the society, fellowship, and communion of those with whom you love to take sweet counsel. O, that I were again within the sound of the gospel of the kingdom. There is a wide field here lying entirely desolate. The harvest truly is great, but the laborers are few. Would that the Lord would send forth more laborers into his vineyard.

A. RENNIE.

From Middleboro' (Mass.), Nov. 9th, 1849.

DEAR BRO. HIMES:—I am yet journeying among my brethren in my lonely situation, not in as good health as I formerly had; but I have not as yet failed to fulfil all my appointments. As far as I have travelled since the 27th of August, I have found the brethren in the best state of feeling that I have seen them in at any previous time. They seem to be waiting for the coming of the Lord. I find myself entirely devoted, having nothing to do but to serve the Lord. O that the Lord would give me health and strength unto the end, whether it should be in immortal life or death, until the trumpet sounds, is my earnest prayer.

JONATHAN WILSON.

Miscellaneous.

THE GOOD SAMARITAN.

Who bleeds in the desert, faint, naked, and torn,
Left lonely to wait for the coming of morn?
The last sigh from his breast, the last drop from his
heart,
The last tear from his eyelid, seem ready to part.
He looks to the east with a death-swimming eye,
Once more the blest beams of the morning to spy;
For penniless, friendless, and houseless he's lying,
And he shudders to think that in darkness he's dying.
Yon meteor!—tis ended as soon as begun—
Yon gleam of the lightning!—it is not the sun—
They brighten and pass—but the glory of day,
It is warm while it shines, and does good on its way.
How brightly the morning breaks out from the east!
Who walks down the path to get tithes for his priest?
It is not the robber who plundered and fled?—
Tis a Levite. He turns from the wretched his head.
Who walks in his robes from Jerusalem's halls?
Who comes to Samaria from Illia's walls?
There is pride in his step, there is hate in his eye,
There is scorn on his lips as he proudly walks by.—
Tis thy priest, thou proud city, now splendid and
fair,
A few years shall pass thee, and—who shall be there?

Mount Gerizim looks on the valleys that spread
From the foot of high Ebal to Esdrelon's head,
The torrent of Kishon rolls back on the plain,
And Tabor sends out its fresh floods to that main
Which, purled with fishes, flows rich with the dyes
That flash from their fins, and shine out from their
eyes.
How sweet are the streams, but more pure is the
fountain
That gushes and swells from Samaria's mountain.

From Galilee's city the Cuthite comes out,
And by Jordan washed Tirzah, with purpose devout,
To pay at the altar of Gerizim's shrine,
And offer his incense of oil and of wine,
He follows his heart that with eagerness longs
for Samaria's anthems, and Syria's songs.

He sees the poor Hebrew,—he stops on the way.—
By the side of the wretched 'tis better to pray,
Than to visit the holiest temple that stands
In the thrice blessed place of Palestine's lands.
The oil that was meant for Mount Gerizim's ground
Would better be poured on the sufferer's wound;
For no incense more freely, more purely can rise
From the altars of earth to the throne of the skies,
No libation more rich can be offered below,
Than that which is tendered to anguish and wo.

Connecticut Mirror.

A WONDERFUL CONVERSION.

There was, some years ago, not far from _____, a very gifted preacher, who for several years preached with earnestness and success the doctrine of the cross; but who, on that very account, was violently opposed.

One of his opponents, a well-informed person, who had for a long time absented himself from the church, thought, one Sunday morning, that he would go and hear the gloomy man once more, to see whether his preaching would be more tolerable to him than it had been heretofore. He went. That morning the preacher was speaking of the narrow way, which he did not make either narrower or broader than the word of God describes it. "A new creature in Christ, or eternal condemnation," was the theme of his discourse; and he spoke with power, and not merely as a learned reasoner.

During the sermon, the question forced itself upon his heart's conscience, "How is it with myself?—Does this man declare the real truth? If he does, what must be the inevitable result?" This thought took such a hold upon him, that he could not get rid of it amidst any of his engagements or amusements. But it became from day to day more troublesome, and more and more penetrating, and threatened to embitter every joy of his life; so that at last he thought he would go to the preacher himself and ask him, upon his conscience, if he were convinced of the truth of what he had lately preached.

He fulfilled his intention and went to the preacher. "Sir," said he to him, with great earnestness, "I was one of your hearers when you spoke, a short time since, of the only way to salvation. I confess to you that you have disturbed my peace of mind, and I cannot refrain from asking you solemnly before God, and upon your conscience, if you can prove what you have asserted, or whether it was unfounded alarm?"

The preacher, not a little surprised at this address, replied with convincing certainty, that he had spoken the word of God, and consequently infallible truth.

"What then is to become of us?" exclaimed the visitor.

His last word, us, startled the preacher; but he rallied his thoughts, and began to explain the plan of salvation to the inquirer, and to exhort him to repent and believe.

But the latter, as though he had not heard one word of what the preacher said, interrupted him, and repeated with increasing emotion the anxious exclamation, "If it be true, sir, I beseech you, what are we to do?"

Terrified, the preacher staggers back. "We?" thinks he, "what means this we?" and, endeavoring to stifle his inward uneasiness and embarrassment, he resumed his exhortations and advice.—Tears came into the eyes of the visitor—he smote his hands together like one in despair, and exclaimed, in accents which might have moved a heart of stone, "Sir, if it be true, we are lost and undone!"

The preacher stood pale, trembling, and speechless. Then, overwhelmed with astonishment, with downcast eyes and convulsive sobs, he exclaimed, "Friend, down on your knees, let us pray and cry for mercy!"

They knelt down, and prayed, and shortly after the visitor took his leave. The preacher shut himself up in his closet.

Next Sunday word was sent that the minister was unwell, and could not appear. The same thing happened the Sunday following. On the third Sunday the preacher made his appearance before his congregation, worn with his inward conflict and pale, but his eyes beaming with joy, and commenced his discourses with the surprising and afflicting declaration, that he had now, for the first time, passed through the strait gate.

You will ask what had occurred to him in his chamber during the interval which had lapsed. A storm passed over before him—but the Lord was not in the storm; an earthquake—but the Lord was not in the earthquake; a fire—but the Lord was not in the fire. Then came the still small voice; on which the man enveloped his face in his mantle, and from that time he knew what was the gospel, and what was grace.—Krummacher.

THE SIGNS OF THE TIME, AND THEIR GREAT LESSON.

It is surprising of how little moral result the great recent revolutions in the Old World have been productive! "We looked for light, but behold obscurity! for brightness, but behold darkness!" A few gleams broke through the clouds, but they have closed again, more dark, sullen, and threatening than ever. But our disappointment is not peculiar. Luther says that he had become so weary of looking to the German Diet, year after year, for changes favorable to truth and the Gospel, that when its assembling took place, and he was considering in his walks what prayer he should offer in its behalf, he could only fix upon this: "Thy kingdom come!" Thus has it fared with us. We hoped and prayed that the revolution in France might succeed. And what has the mountain-labor brought forth? Positively a more stringent and absolute government, one more boldly, bitterly, and effectively hostile to the truth, than that which it overthrew. We longed and prayed for the emancipation of Hungary; and who can tell, if it had succeeded, whether its results would have been at all more favorable? Who can tell whether the fierce violence of anarchy and revolution would not have opposed a more active and formidable resistance to the spread and the influence of Gospel truth than the quiescence and immobility of despotic rule? It is becoming but too probable that the monarchs and the revolutionists of Europe are alike infidels, and determined enemies to the truth and holy freedom of the Gospel. Here is the great lesson which Christians

are to derive from these abortive changes and disappointed hopes. "The kingdom of Christ is not of this world." It "cometh not with observation." It is not to be carried forward by political changes.—These will, indeed, prepare the way for it. "God will overturn, and overturn, and overturn, till He shall come whose right it is." "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." This is the only revolution in which the hopes of the Christian shall be realized.—*Chris. Intel.*

LOOKING TO CHRIST.

When Cyrus took the king of Armenia and his son Tygranes, with their wives and children, prisoners, and upon their humble submission beyond all hope, gave them their lives and their liberty—on their returning home, when they were commanding Cyrus, some for his person, some for his power, some for his clemency, Tygranes asked his wife,

"What thinkest thou of Cyrus? Is he not a comely man, of majestic bearing?"

"Truly," said she, "I know not what manner of man he is; I never looked on him."

"Why," said he, "where were thine eyes all the while? Upon whom didst thou look?"

"I fixed mine eyes," said she, "all the while upon him (meaning her husband) who, in my hearing, offered to Cyrus to lay down his life for my ransom."

Thus, if any question the devout soul, once indeed captivated by the world, but now by Christ, her heavenly Bridegroom, whether she is not charmed with the riches, pleasures, and gaieties of the world; her answer is, that her eyes and her heart are now fixed on a nobler object, even on him who not only made an offer like Tygranes, to die in her stead, but actually laid down his life to ransom her. As her dear Bridegroom is now in heaven, her looks are after him, and she can esteem nothing on earth in comparison with him.

DROPS FROM WATSON'S "DIVINE CORDIAL."

Afflictions.—Several poisonous ingredients put together, being tempered by the skill of the apothecary, make a sovereign medicine, and work together for the good of the patient. So all God's providences, being divinely tempered and sanctified, do work together for the best to the saints.

Lights and shades.—No vessel can be made of gold without fire; so it is impossible that we should be made vessels of honor unless we are melted and refined in the furnace of affliction. "All the paths of the Lord are mercy."—Psa. 25:10. His bloody paths are mercy. As the linner intermixes bright colors with the dark shadows, so doth the wise God mix mercy with judgment.

Bitter sweet.—After a bitter pill God gives sugar. Paul had his prison-songs. God's rod bath honey at the end of it. The saints in affliction have had such sweet raptures of joy, that they thought themselves in the borders of the heavenly kingdom,—they have gathered grapes of thorns.

The rod of love.—The child which is sick and bruised is most looked after. When a saint lies under the bruising of temptations, Christ prays, and God the Father pities. When Satan puts the soul into a fever, God comes with a cordial; which made Luther say that temptations are Christ's embraces, because he doth then most sweetly manifest himself to the soul.

THE JUDGMENT DAY.

Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, "Arise, ye dead, and come to judgment!" The generality, however, think but little of this awful and important period. A Christian king of Hungary, being very sad and pensive, his brother was desirous of knowing the cause of his sadness.

"O brother," said the king, "I have been a great sinner against God, and know not how to die, or to appear before him in judgment!"

His brother, making a jest of it, said, "These are but melancholy thoughts."

The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who, hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended.

"Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful? and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ?"

WHAT! shall that tongue lie to man, which even now prayed so earnestly to God? Those eyes be sent on lust's or envy's errand, that a few moments past thou tookest off the Bible, from reading those sacred oracles? Those hands in thy neighbor's pockets to rob him of his estate, which were not long ago stretched forth so devoutly to heaven? Those legs carry thee to-day into thy shop, or market, to cheat or cozen, which yesterday thou wentest with to worship God in the public sanctuary!—*Gurnall.*

HUMILITY.—"The whole Roman language," says Wesley, "even with all the improvements of the Augustan age, does not afford so much as a name for humility, (the word from whence we borrow this, as is well known, bearing in Latin a quite different meaning:) no, nor was one found in all the copious language of the Greeks, till it was made by the great apostle."

